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ABSTRACT

It was found that Indian and non-Indian children in both off-reservation and on-reservation schools of Maine had little concept of the major role the Indian played in our history, and of his potential in today's society. The traditional elementary school social studies program has given little recognition to the American Indian. In an effort to change the attitudes toward the Indian of Indian and non-Indian children, a series of special lessons were prepared by this project. These lessons emphasized the positive aspects of the Indian, and brought out little known aspects of the contributions of Indians to our art, cultural heritage, and contemporary society. They made use of several media --8mm color and sound film, slide-tape presentations, and some commercial material, and stress involvement on the part of the students. In order to measure the effectiveness of the special lessons, an experiment with a control group and an experimental group was conducted. Pre- and post-testing consisted of a semantic differential, an attitude scale, and a series of open sentence stems. It was found that the lessons did have a positive effect on the attitudes of both Indian and non-Indian children, and that the attitudes of Indian children were most improved indicating improvement in self-concept. (SBE)

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# THE EFFECT OF A SERIES OF SPECIAL LESSONS ON INDIAN HISTORY AND CULTURE UPON THE ATTITUDES OF INDIAN AND NON-INDIAN STUDENTS

by

Joseph Pecoraro

State Consultant, Social Studies

Final Report

Cooperative Research Project No. 9A-072

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# THE EFFECT OF A SERIES OF SPECIAL LESSONS ON INDIAN HISTORY AND CULTURE UPON THE ATTITUDES OF INDIAN AND NON-INDIAN STUDENTS

Cooperative Research Project No. 9A-072
and OEG-1-70-0001(509)

by

Joseph Pecoraro

Maine Department of Education

Augusta, Maine

1970

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# THE EFFECT OF A SERIES OF SPECIAL LESSONS ON INDIAN HISTORY AND CULTURE UPON THE ATTITUDES OF INDIAN AND NON-INDIAN STUDENTS

Joseph Pecoraro

## STATEMENT OF THE PROBLEM

Traditional social studies programs in elementary schools give little recognition to the contribution of the American Indian to our culture and heritage. This researcher found this to be particularly true in the both off-reservation and on-reservation schools of Maine. It was found that Indian and non-Indian children alike had little concept of the major role the Indian had played in our history and of his potential in today's society.

In an effort to change the attitudes toward the Indian of Indian and non-Indian children, a series of special lessons were prepared by this researcher. These lessons consisted of 8 m.m. color, sound-film, slide-tape presentations, and some commercial material. These lessons emphasized the positive aspects of the Indian and, more importantly, brought out little known aspects of the contributions of Indians to our art, cultural heritage, and contemporary society. These lessons make great use of media and stress involvement on the part of the students. This discarding of inadequate textbook material and traditional class-

room approaches certainly did a great deal to gain acceptance of the special lessons.

PROCEDURES

In order to measure the effectiveness of the special lessons, an experiment with a control group and an experimental group was conducted. The control groups received only the pre and post-testing; they did not receive exposure to the special lessons. One Indian school and one non-Indian school composed the control group. There were ninety-one youngsters in the control group.

The experimental group consisted of seventy-two youngsters in an Indian school and in a non-Indian school. These students received the pre and post-testing and also received the exposure to the special lessons.

The pre and post-testing consisted of a semantic differential, an attitude scale, and a series of open sentence stems. These instruments were either adapted or devised by this researcher.

FINDINGS

The study revealed the following:

1. That the special lessons did have a positive effect on the attitudes of the Indian children.
2. That the special lessons did have a positive effect on the attitudes of the non-Indian children.
3. That the Indian children improved in attitude more than the non-Indian children. This indicates an improved self-image.

There are significant implications here for curriculum designers in the social studies. This study shows that change is necessary in understanding the Indians and in helping the Indians to understand themselves.

## PREFACE AND ACKNOWLEDGEMENTS

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Governor John Stevens, Governor of Peter Dana Point Reservation, Indian Township, Governor Eugene Francis, Governor of Pleasant Point Reservation, Perry, Maine, members of the Joint Tribal Councils and members of the Passamaquoddy tribe for their permission to do the study and their cooperation in the completion of the study.

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# CHAPTER I

## STATEMENT OF THE PROBLEM

### I. PURPOSE

This study examined changes in attitudes of Maine Passamaquoddy Indian children and Maine non-Indian children toward Indians during the course of an academic year. The experimental groups received exposure to a specially prepared series of lessons concerning Indian history and culture. The control groups participated in a regular curriculum which has traditionally made little mention of the contribution of the Indian to our society and culture.

The lessons consisted of:

1. Commercially prepared materials such as filmstrips and recordings.

2. Films made by the researcher.

3. Slide-tapes made by the researcher.

4. Photographic exhibits made by the researcher.

### II. JUSTIFICATION

The Maine State Department of Education received responsibility for Indian education, effective July 1, 1966, through Maine Revised Statutes Annotated Title 20, as amended. Prior to that time, this responsibility, along with that of other Indian affairs programs, has

been held by the State Department of Health and Welfare.[1]

In 1965, Maine became the first state in the nation to create a separate Department of Indian Affairs for the administration of programs designed specifically to meet the tribal and reservation needs. At this time, all responsibility except education was transferred from the Department of Health and Welfare to the Department of Indian Affairs. This Department has a central office at the State House in Augusta, Maine, and field offices on Indian Island and in Calais, Maine, midway between the two Passamaquoddy Reservations.[2]

The Roman Catholic Church, which has had a continuing relationship with the Maine Indians for over 300 years, maintains chapels on the reservations and assigns priests and Sisters of Mercy to these communities.[3]

The Indians of Maine, like those of the entire coastal area of the Northwest United States and the Maritime Provinces of Quebec, are speakers of the coastal branch of the widespread Algonquian linguistic stock.[4]

Members on each reservation biennially elect a Tribal Governor, Lieutenant Governor and Tribal Council. At the same time, each of the

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[1] Indian Education in Maine, Augusta, Maine, A Report from the Department of Education, April, 1968.

[2] Facts About Maine, Augusta, Maine, Department of Economic Development, 1967.

[3] Ibid.

[4] Ibid.

two tribes also elects a representative at the State Legislature to serve as a delegate without a seat or a vote in the State House of Representatives.[1]

The tribes of Maine, in common with many eastern tribes and unlike the majority of western tribes, have not had any administrative connection with Federal Indian Affairs Agencies. The six New England States together have an Indian population of some 6,000 individuals; there are non-Federal reservations in Connecticut and Rhode Island as well as in Maine.[2]

The Passamaquoddy Tribe's Reservations consist of the 100-acre Pleasant Point Reservation near Perry, Maine, and the 18,000-acre Indian Township Reservation beginning near Princeton, Maine (with communities at the Princeton "strip" and at Peter Dana Point).

In 1968 tribal census from each reservation lists 342 present and 385 absent Pleasant Point Passamaquoddy members; and 221 present and 109 absent Indian Township Passamaquoddy members. Tribal populations have been increasing since records were first kept; the nation-wide Indian population is increasing almost two and one half times as rapidly as that of the country as a whole.[3]

Maine has a full-time Coordinator of Educational Programs for the

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[1] Facts About Maine, Augusta, Maine, Department of Economic Development, 1967.

[2] Ibid.

[3] Ibid.

Unorganized Territories and Indian Schools. The Maine State Department of Education holds this study in high regard because of the Passamaquoddy population on the reservations, and it showed that the children require and deserve the best education possible if they are to realize their potential in our modern, mobile society.

Increasing attention is currently being devoted to the problems of culturally different minority populations as they relate to formal educational processes.[1] Indian youngsters have not traditionally learned anything about the positive aspects of Indian history and culture; partly because he has not effectively identified with his Indian heritage, nor has he identified with the hostile white world facing him.[2] This researcher, along with other members of the Maine State Department of Education and the former Commissioner of Indian Affairs felt that this study created a better understanding among the Indian and the non-Indian people involved in the experiment.

The justification for this study is important for implications it should have for the social studies curriculum in all the schools of the state and the nation concerning Indian history and culture.

The two Passamaquoddy Indian reservations located in Eastern Washington County are islands of extreme poverty in one of the most

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[1]Forbes, Jack D., Education of the Culturally Different, Berkeley, California, Far West Laboratory for Educational Research and Development, p.1.

[2]Byler, William; Payne, Mrs. Mary Lou; Bryde, Rev. John F., Education of the Culturally Different, p.3.

economically depressed counties in New England and the nation. Poverty in Maine 1967 contains economic information on Washington County and the state. Figures on economic conditions on reservations are available from the Department on Indian Affairs.

Substantial evidence exists concerning the attitudes and personalities of school age youngsters living on the Pleasant Point and Peter Dana Point Indian Reservations. This evidence indicates a high incidence of a negative self-image and anticipated rejection and failure on the part of Passamaquoddy youngsters. These facts obviously have many implications for the schools, teachers, and educational programs on the reservations.[1]

Many Indian problems are identical to those of other groups: the problems of the poor are Indian problems, because poverty is a fact of Indian life in Maine. Many of the Indian problems are unique, because the State has imposed a unique status upon him. The State, therefore, has a special obligation to do whatever is necessary to give Indians the same opportunities as enjoyed by those of us who are descended from immigrants.

Equally important, however, in a long-term view toward improving conditions on the reservations are the attitudes in the surrounding non-Indian communities. The lack of economic development on the reservations forces the reservation Indians to seek employment in the nearby non-

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[1] Preliminary Report, Passamaquoddy Community, Psychological Study of School Age Children, Augusta, Maine, Psychiatric Services, Department of Health and Welfare, November, 1968.

Indian or "White" communities. Evidence exists that prejudice and discrimination toward Indians are common in these non-Indian or "White" communities.[1]

The Maine State Department of Education recognizes that a non-Indian or "White" problem does exist and is a substantial contributing factor to the "Indians" problem. Long term educational efforts must, therefore, be aimed at improving the self-image of Indian youngsters while reducing the prejudices of youngsters in surrounding communities.

Recent research indicates that the excessive National Indian drop-out rate is not wholly attributable to the value conflict created when Indian youth enter the American educational system, but is also related to the identification problem experienced by these youngsters.

Since the Indian does not get a sense of historical racial pride from the study of history that a white youth does, the Indian youth should first be taught thoroughly and vividly the history of his Indian race as the primary source and basis for personal identity.

Since awareness of historical origins is necessary for orientation to any kind of future action, the first part of this acculturation course should consist in teaching the Indian child a solid, clear history of his race designed to give him pride in his racial origin.[2]

Indian culture should be preserved and encouraged as part of the state's heritage, but we cannot compel Indians to conform to a stereotype

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[1]Bear, Andrea, Passamaquoddy Indian Conditions, Maine Advisory Committee to the United States Civil Rights Commission, 1966.

[2]Bryde, John F., New Approach to Indian Education, Ed-015-818, 1967.

of unlettered weavers of baskets. Only when they have the equal opportunity most of us enjoy, can Indians freely choose their way of life.[1]

This study contributed to equal educational opportunities for Indians and made them proud of their heritage.

## III. SCOPE AND LIMITATIONS

The population investigated in this study was limited to youngsters in grades four, five, and six in the Indian Reservation schools and in the public schools of Perry and Princeton, Maine. The findings of this study are therefore limited to this population. Similar studies on other groups are needed in order to determine the universality of the findings.

Many Indian families live off the reservation. This study was not able to collect separate data on these children. It would be valuable to know about the attitudes of these Indians.

The non-Indian children in this study lived near the reservations. It would be interesting to gather data from non-Indian children who were located several hundred miles from the reservations.

Only American Indians were considered in this study. There are Canadian Indians from the same Indian Nation living in the Maritime Provinces. The attitude of these Indians compared to the attitudes of American Indians would provide interesting statistics to contemplate.

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[1]Bryde, John F., New Approach to Indian Education, Ed-015-818, 1967.

Originally, it was hoped to use a school in Eastport, Maine, in the study. Permission, however, was not granted to this researcher to conduct the study there. Since Eastport is the only city in the reservation area, it would have been interesting to examine the attitudes of their students.

This study is limited to children. It would be especially interesting to see if adults can change their attitudes also. This might be a possible consideration for a researcher in Adult Education.

Finally, it seems especially important to find out if the methods and approaches used to bring about attitude changes with the Indians, could be successful with other minority groups in our country.

## IV. DEFINITION OF TERMS

Attitude: In this study attitude is meant to describe the personal feelings one has towards self and towards Indians.

Self-Image: This study regards self-image as the way an individual regards his physical-self, his mental-self, his emotional-self, and his social-self.

## CHAPTER II

## REVIEW OF THE LITERATURE

One of the main purposes of this study was to present many aspects of Indian history and culture which had been traditionally omitted from curriculum. One source of motivational material found invaluable was Answers to Your Questions About American Indians. An idea of the information it contained follows:

> Indian people and their tribes live in most parts of the United States. Strung along the East Coast are dozens of small Indian communities and many thousands of Indian individuals who are not Federal-service Indians. The Continental Congress declared its jurisdiction over Indian Affairs in 1775. When the U.S. Constitution was adopted, the States ceded to the Federal Government the power of regulation of commerce with Indian tribes which, by statute and judicial decision, was broadened to the management of Indian affairs in general.
>
> Originally, Indian groups were treated as separate nations. Later policy centered on efforts to support and pacify Indians, keeping them on reservations and permitting non-Indian settlement of unreserved areas.
>
> Although citizenship was extended to all Indians in 1924, the pattern of direct relationship between Indians and the Federal Government was of such long standing it could not easily or quickly be changed. Even more recently increasing emphasis has been placed on Indian participation in all Federal programs as well as those of State and local government.[1]

Newspapers have given the matter of the growing concern for the Indian considerable space. Macpherson, in an article about N. Scott

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[1]Answers to Your Questions About American Indians, United States Department of the Interior, Bureau of Indian Affairs; 1968, p.1.

Momaday, the only American Indian to have won a Pulitzer Prize, says, "....there is a greater awareness now of the problems the Indian people face, but not a sufficient awareness."[1]

Further, Nacheman has this to say about the Indian student:

> ....(he) is caught in a trap. He comes from a different cultural background and he requires a certain amount of understanding. There's not much evidence that the white community is making any effort. Beyond that, there is a certain amount of overt discrimination.[2]

Recently a conference sponsored by the Association on American Indian Affairs Education Committee condemned the educational situation in Bureau of Indian Affairs schools. "Thousands of American Indian children in Government-run schools are becoming hopeless 'no-culture people'," they said, and their executive director, William Byler, described the situation as "criminal."[3]

Often quoted in the literature is Reifel's analysis of the difference between the Indian way of life and that of the white American. The Indian, he says, is prone to live in the present, to seek "harmony with nature," rather than "conquest over nature", to be less time conscious, is not given to saying, and does not exalt the virtue of hard work. These attitudes, Reifel explains, were a logical outgrowth of the Indians adjustment to his environment, and, while many Indians have adjusted to and

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[1]Macpherson, Myra, "A New Voice for the Indian", Maine Sunday Telegram, Portland, Maine, 28 June, 1970, p. 71.

[2]Nacheman, Allen L., "Indian Reservation: Slum With Land," Maine Sunday Telegram, Portland, p. 19.

[3]Byler, William; Payne, Mrs. Mary Lou; Bryde, Rev. John F. Education of the Culturally Different, p.3.

accepted the quite contrary values of white society, many have not learned to do so.[1]

Murray Wax, Rosalie Wax, and Robert Dumont in their study of education on the Pine Ridge Sioux Reservation constantly advance the thesis that although Indian children may remain in school for a certain number of years, the last few years especially are educationally worthless and psychologically destructive.[2]

The Association on American Indian Affairs Education Committee has proposed that "far greater emphasis" be placed on Indian values and history (in order) to give the children pride in their own race.[3]

The minority groups themselves have very definite ideas about how the school should react to multicultural situations. Mrs. Adelina Toledo Defender, a twenty-six year old Jamez Pueblo woman speaks for many Indians when she stated in Indian Voices (August, 1966):

> First of all and most important of all is to understand the Cultural background of our wonderful Indian students.... Most teachers may not be aware of it, but most do discriminate against the Indian child. Most feel that here is a hopeless individual; this child cannot be educated....His culture is difficult to understand, so the only beneficial action is to advance him onward whether he is capable or not. This is when discrimination arises because the teacher is trying to see the Indian child in the sense of his values.
> ...

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[1]Reifel, Ben, "Cultural Factors in Social Adjustment," Indian Education, No. 298, (April 15, 1967).

[2]Wax, Murray; Wax, Rosalie; Dumont, Robert, Education of the Culturally Different, p.5.

[3]Defender, Mrs. Adelina Toledo - Indian Voices (August, 1966).

Mrs. Defender urges, among other things, that:

> The Indian children should study Indian life. Pictorially in the first and second grades. Indian legends will create in the fresh minds of our Indian children the beauty of his culture. The fourth up to the ninth grades should have books on Indian history and legends presented to them as a required subject, and as part of their citizenship, in the high school level.
> ...

Finally, she states:

> The present system of teaching must not be effective for the results are so apparent....There is much illiteracy on the reservations when there is no need. The difficulty does not lie in the lack of funds, but in the function of the educational system.[1]

Our research has indicated that the average fifth-grader has a negative stereotype of the Indian which has been produced by inadequate instructional materials and by the child's seeing "bad" Indians on television and in movies. They see, in other words, that different groupings within the category of "Indian" and different individual behaviors within tribes make it most difficult to describe Indian behavior in any one manner. If the curriculum can contribute toward breaking down negative stereotypes with respect to groups and help young people to view other individuals and groups without an a priori behavioral judgement, then it is making significant contribution toward what we call democratic intergroup and interpersonal relations.[2]

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[1]Defender, Mrs. Adelina Toledo - Indian Voices (August, 1966).

[2]Gibson, John S., The Intergroup Relations Curriculum. A Program for Elementary School Education, Volume II. Medford, Massachusetts; Lincoln Filene Center for Citizenship and Public Affairs, Tufts University, 1969, p. 33-34.

This researcher was concerned with the incidence of the under-achievement of some students in the reservation schools. Hobart maintains that there are four reasons for underachievement: (1) damaged self-concept, (2) inadequate motivation, (3) unawareness of employment opportunities, and (4) resistance by peers and community to self-advancement. At the All-Indian Conference on Education held recently in California, the under-achievement of Indian children was attributed to a multiplicity of causes, including the following: (1) unqualified teachers, (2) poverty, (3) inadequate textbooks, (4) poor home environment, (5) anti-Indian prejudices of classmates, (6) unsympathetic administrators, and (7) lack of communication between races.[1]

Havinghurst, writing in 1957, concisely summarizes these more recent studies as follows:

> The conclusion which is drawn by most social scientists from the data on Indian cultures and Indian intelligence is that the American Indians of today have about the same innate equipment for learning as have the white children of America.

Unfortunately, however, many white people with whom Indians come into contact, including teachers, are not aware of what psychologists and social scientists have concluded about Indian intelligence. Or, if they are aware of it, they have refused to accept it. Consequently, there comes into operation what sociologists call "the self-fulfilling prophecy." The theory is that, if teachers and other members of the dominant group

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[1]Hobart, Charles W., "The Education of American Indians," Special Subcommittee on Indian Education of the Committee on Labor and Public Welfare United States Senate, 1969, p. 31.

are convinced that the Indian is innately inferior and incapable of learning, such attitudes will be conveyed in various and subtle ways, and so a child will come to think of himself in that negative way and set for himself lower standards of effort, achievement, and ambition. Thus the teacher's expectation and prediction that her Indian pupils will do poorly in school, and in later life become major factors in guaranteeing the accuracy of her prediction. [1]

Often, perhaps, behavior which the non-Indian interprets as apathy is actually a widespread and traditional reluctance on the part of the Indian to interfere in the affairs of others, including their own children. Wax and Thomas furnish an excellent analysis of the pattern, pointing out that "the Indian from earliest childhood, is trained to regard absolute noninterference in interpersonal relations as decent or normal," the lesson being taught by precept and example.[2]

Will Rogers is reported to have said, "We are all ignorant. Different people are just ignorant about different things." In the same sense, we are all disadvantaged, but in different ways. When we speak of someone who has "an advantage", we suggest that he has already acquired some of the traits that are necessary in reaching a specified goal--he has "an edge" over other competitors.

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[1]Havinghurst, R. J., "The Education of American Indians: Individual and Cultural Aspects," Annals of the American Academy of Political and Social Science, CCXI (May 1957), 105-115.

[2]Wax, Rosalie H., and Thomas, Robert K., American Indians and White People, Phylon, XXII (April 1961), 305-317.

Our present concern is with educational goals; therefore, we will be speaking of disadvantaged pupils who have some characteristics which make it more difficult for them successfully to achieve the goals of the school system in which they find themselves. By adding the adjective "cultural" to "disadvantage," we narrow our attention to those characteristics which seem to stem from the particular sub-culture in which a person lives as opposed to traits which are hereditary, or physical, or otherwise defined. So our attention narrows here to concentrate on pupils who are educationally disadvantaged by reason of handicaps imposed by their sub-cultures.

But most teachers are disadvantaged in reaching another kind of goal; the goal of understanding pupils who come from what a sociologist would describe as the "low socio-economic class."[1]

Hearings before the Special Sub-Committee on Indian Education of the Committee on Labor and Public Welfare of the United States Senate in 1968 saw the following points brought out which have special application to this study:

1. It is generally agreed by all educators that one of the prime ends of education is to meet the needs of the children.

2. Beyond the (a) basic biological and (b) human needs for love, security, and personal fulfillment common to all mankind, all other needs are learned, or culturally induced.

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[1]Crawford, Dean A.; Peterson, David L.; Wurr, Virgil, Minnesota Chippewa Indians. St. Paul, Minnesota; Upper Midwest Regional Educational Laboratory, 1967.

3. Education, therefore, should also be very concerned with meeting the cultural needs of the students.

4. In cross-cultural education, this means that the goals and cultural needs fulfillment should be initially and primarily in the context and norms of the cultural being educated, and not in that of the dominant culture that is doing the educating.

5. The reason for this is that the system of rewards and punishments - or motivating factors in one culture is not necessarily the system of rewards and punishments - or motivating factors in another culture.

6. For the subject at hand, Indian education, this would conclude that the system of rewards and punishments in the dominant Non-Indian American culture is not necessarily the system of rewards and punishments, and, consequently, motivating factors in the Indian culture.

7. In Indian education, therefore, the Indian system of rewards and punishments - or the Indian self-fulfillment, as well as for motivation to face the modern world in which everyone must live today.

8. We have assumed too long that, by offering the Indians the Non-Indian American educational system with its built-in reflection of the value of the Non-Indian dominant culture, these values could motivate the Indian student to the preceived desirable goals of the dominant culture; namely, upward social mobility.

9. The fact that the national Indian dropout rate is 60 percent would seem to indicate that Indian students are: (a) not responding to the system of rewards and punishments in the Non-Indian culture and that (b) their cultural needs are not being met.

10. In addition, recent research has shown that mental health problems are increasing among Indian students in proportion to their daily confrontation with the Non-Indian culture, especially in the schools where the main contact is made.

11. This value conflict has caused serious problems of identification for the Indian youth, resulting in alienation and anomie, not only from the dominant Non-Indian group, but from his own Indian group as well.

12. In Indian education, therefore, the students should be educated first of all in their own value system, in order that these values, operating at the unconscious level until examined, can be brought to the conscious level to enable them to understand their behavior and to be able to utilize these values for motivation for self-fulfillment, first of all within his cultural context, and then within that of the larger society.

13. What has been said so far, does not mean these Indian cultural courses should be the total content of the Indian school curriculum, or that the Non-Indian American school curriculum should not be taught at all.

> Since the Indian student needs much of the curriculum content of the Non-Indian American school system as necessary tools to live in the modern world, he should be taught as much of the Non-Indian American school curriculum as is pertinent to his needs in facing the modern world. What is recommended is that the Non-Indian American school curriculum should be based on the Indians courses as (a) the pedagogically logical

> starting point of beginning with the student where he is, and (b) as well as the psychologically logical motivational source for his bi-cultural adjustment.[1]

While neighboring towns say that they practice no discrimination and that elementary school children are welcome in public schools, they do encourage segregation by charging tuition. Moreover, the principals and superintendents say that with present facilities they could not accommodate the added students, and in fact, have not seriously entertained the thought at any School Board or PTA meetings. Actually their men reveal a common community attitude toward Indians when they make such statements as, "the Indian by nature lacks a desire to get out and better himself."[2]

All of this information certainly has application to the situation which exists in Maine. The Maine Governor's Task Force on Human Rights issued the following statement in 1968:

> To be an Indian in the State of Maine means that your children are likely to receive such a poor elementary education that they will be almost certain to drop out of high school, but, no matter how bright they are, they are likely to be "counselled" away from a college education.
>
> It would be unfair to our State to suggest that it is in some way worse, in its attitude toward minority and disadvantaged groups, than the rest of the country. But honesty compels us to conclude that it is not distinctly better, that is, there are deeply ingrained attitudes of prejudice against these groups.

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[1]Bryde, John F., S. J., Ph.D., Fort Yates, N. Dak., Hearings Before the Special Subcommittee on Indian Education of the Committee on Labor and Public Welfare United States Senate. (January 4, 1968, San Francisco, California).

[2]Bear, Andrea, Passamaquoddy Indian Conditions, Maine Advisory Committee to the U. S. Civil Rights Commission, 1966.

> In brief, despite our limited investigation, it is clear that many poeple in Maine hate black people, consider poor people immoral, and inherently inferior and treat Indians differently than white people.[1]

The reading the reseacher did accomplished two things:

1. It showed what many of the problem areas accounting for the poor attitude and negative self-image of the Indians actually were.

2. Helped him develop materials which showed the very positive contributions of the Indians and of their importance to our society and culture.

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[1] Governor's Task Force on Human Rights, Augusta, Maine, 1968.

# CHAPTER III

## DESIGN OF THE EXPERIMENT

### The Null-Hypotheses

1. If a series of specially prepared lessons on Indian History and Culture are presented to Passamaquoddy Indian youngsters in grades four, five and six, then there will be no significant differences in their attitudes regarding Indians as measured by Semantic Differential test and Attitude Scale test.

2. If a series of specially prepared lessons on Indian History and Culture are presented to grades four, five, and six non-Indian youngsters, then there will be no significant differences in their attitudes regarding Indians as measured by Semantic Differential test and Attitude Scale test.

3. If a series of specially prepared lessons on Indian History and Culture are presented to grades four, five, and six Passamaquoddy Indian youngsters and the results are compared with Indian youngsters who have not been exposed to the lessons, then there will be no significant differences in the attitudes between those who have been presented the material and those who have not been presented the material.

4. If a series of specially prepared lessons on Indian History and Culture are presented to grades four, five, and six non-Indian youngsters who have not been exposed to the lessons, then there will be no significant differences in the attitudes of youngsters who have been presented the material and those who have not been presented the material.

Subjects

This study had two experimental groups consisting of eighty youngsters from Pleasant Point Indian Reservation and Perry Elementary School, Perry, Maine. The program consisted of a series of specially prepared lessons on Indian History and Culture and its effect upon the attitudes of Passamaquoddy and non-Indian youngsters concerning Indians. This study compared the change in attitudes of the experimental groups with the change in attitudes of the control groups which consisted of one hundred youngsters from Peter Dana Point Indian Reservation, Princeton, Maine, and youngsters from Princeton Elementary School, Princeton, Maine.

Pre-Testing

Prior to using the specially prepared lessons with the experimental groups, both the control groups and the experimental groups were given the following pre-tests:

Semantic Differential - The semantic differential used in this evaluation was adapted from that used in a study of attitudes and self-concept among Indian children in Southwestern Cooperative Educational Laboratory, Dr. James Olivero, Director.

Attitude Scale - This was an adaptation of a scale developed by Shaw and Wright.[1]

Open Sentence Stems - These were developed by the researcher and the stems used follow:

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[1]Shaw, Marvin E.; Wright, Jack M. Scales for the Measurement of Attitudes, McGraw-Hill, New York, 1967, pp. 359-407.

1. The best thing about being an Indian is....

2. The worst thing about being an Indian is....

3. I'd like to be non-Indian because....

4. I'm glad I am not non-Indian because....

5. I'm glad I am not Indian because....

Samples of all pre and post test instruments appear in Appendix A.

The pre-tests were administered to all groups during the month of November 1969.

Post-Testing

After the students in the experimental groups had been exposed to the special lessons, the post-tests were administered to all groups in May 1970. The groups were again given the Semantic Differential, Attitude Scale, and the Open Sentence Stems. The results were then analyzed.

Analysis of Data

Data were collected and analyzed and are displayed in Chapter V. Means, Mean Differences, Standard Mean Differences, "t" Test, and Significances are displayed for the following pre and post evaluations:

Semantic Differential

Attitude Scale

Open Sentence Stems

The study displays the statistical analysis of these data:

Mean scores on the initial Semantic Differential test for the experimental group at Pleasant Point:

Mean scores on the final Semantic Differential test for the experimental group at Pleasant Point:

Difference:

Test of significant difference:

Mean scores on the initial Attitude Scale test for the experimental group at Pleasant Point:

Mean scores on the final Attitude Scale test for the experimental group at Pleasant Point:

Difference:

Test of significant difference:

Mean scores on the initial Semantic Differential test for the experimental group at Perry:

Mean scores on the final Semantic Differential test for the experimental group at Perry:

Difference:

Test of significant difference:

Mean scores on the initial Attitude Scale test for the experimental group at Perry:

Mean scores on the final Attitude Scale test for the experimental group at Perry:

Difference:

Test of significant difference:

Mean scores on the initial Semantic Differential test for the control group at Peter Dana Point:

Mean scores on the final Semantic Differential test for the control group at Peter Dana Point:

Difference:

Test of significant difference:

Mean Scores on the ititial Attitude Scale test for the control group at Peter Dana Point:

Difference:

Test of significant difference:

Mean scores on the initial Semantic Differential test for the control group at Princeton:

Mean scores on the final Semantic Differential test for the control group at Princeton:

Difference:

Test of significant difference:

Mean scores on the initial Attitude Scale test for the control group at Princeton:

Mean scores on the final Attitude Scale test for the control group at Princeton:

Difference:

Test of significant difference:

These data were analyzed to determine any change in attitude and to answer the following specific questions about attitude change among the students in the study:

Questions

1. Was the attitude of non-Indian children toward Indians changed as a result of the treatment?

2. Was the attitude of non-Indian children who were not given the special lessons changed toward Indians?

3. Was the attitude of Indian children toward Indians changed after the treatment?

4. Was the attitude of Indian children who were not given the special lessons changed toward Indians?

5. Was the attitude of non-Indian children toward Indians changed more than the attitude of Indian children toward Indians after the treatment?

6. Was the attitude of non-Indian children who did not receive the treatment changed towards Indians more than the attitude of Indian children who did not receive the treatment?

7. Was the attitude of non-Indian children who received the treatment changed more than the attitude of non-Indians who did not receive the treatment?

8. Was the attitude of Indian children who received the treatment changed more than the attitude of Indian children who did not receive the treatment?

# CHAPTER IV

## THE TREATMENT

Curriculum has traditionally ignored the positive regarding Indian culture and history. Indeed, the negative has been stressed by history courses in American schools, not to mention the effect of the motion picture industry. It was, then, the intent of this study to measure the effect of a series of special lessons which presented an expanded picture of Indian culture and history.

When deciding what areas to concentrate upon in the developing of lessons, the major influence was the concern for the negative self-image of the Indians. Various Indians on the two reservations at Peter Dana Point and Pleasant Point were consulted to see which areas they felt should be emphasized in the lessons. In addition, the Indian Governors and the tribal council gave advice to the direction for the special lessons.

It was decided to focus upon the following areas for the lessons:

Arts and Crafts

The Reservations

Children

History and Culture

Employment

Successful Indians

The original intent was to use video tape as the main medium for teaching the lessons. This researcher felt that the exposure in the lessons had to be visual as well as oral if the content was to make any

real change; however, the awkwardness of the equipment coupled with the needed spontaneity of the situation depicted in the sequences, necessitated a switch to 8 mm sound films and slide/tape presentations.

The Indian people were a bit cautious around the equipment. Sequences were done without rehearsals. As soon as the Indians were confident that the lessons were positive, then their cooperation was outstanding.

The following twelve minute, color, 8 mm sound films were developed and shown to the experimental groups:

1. PASSAMAQUODDY INDIAN HERITAGE

   This film shows Joe Nicholas, Assistant Director of Indian Service, in costume discussing the history of the tribe and the site of the original reservation as Pleasant Point. He discusses the past and speculates on the future of his people. Also shown is the dance group which he directs and which puts on an annual exhibition for the benefit of thousands each August.

2. PROJECT DESCRIPTION

   Described here are the various aims of the project and study. This was developed to promote understanding of the need for curriculum change among concerned professionals. This also shows the two reservations and surroundings.

3. SONGS OF THE PASSAMAQUODDY AND OTHER AMERICAN INDIANS

   Passamaquoddy songs are virtually unrecorded in sound or on paper. This unique film was done under adverse conditions but is outstanding for its quality and as a record of an important part of Indian culture. Dennis Tomah sings each song well and ably

intersperses valuable comment on the origin of the songs and of the history of his people.

4. PASSAMAQUODDY INDIAN DANCING

A group of Indians performed their historic dances for an open house celebration at the University of Maine in Orono. This film has recorded that performance and the narrative explains the dances accurately.

5. PASSAMAQUODDY BASKET MAKING DISPLAYS

Basket making is an important part of the Passamaquoddy culture. This art form has been passed down from generation to generation. This tribe is proud of the various types of basketing produced. This film shows outstanding examples of their craft and emphasizes the contribution of this art form to our culture.

6. BASKET MAKING

Mrs. Moore shows the skill necessary for producing various baskets. She teaches the craft to children on the reservations. This film is instructional in the art of basket making as well as emphasizing the importance of this craft to Indian history and economics.

7. PIE BASKET

This particular basket is used for the presentations of Maine sea products to dignitaries visiting the state. Mrs. Frances Richard has made these for years and aptly demonstrates their construction in her home which also houses a small store

she maintains to supplement her income. This film shows the obvious pride she takes in her work.

8. ASH POUNDING

This ancient skill is well described in this film. The hours of work needed to obtain the thin layers of ash necessary for making baskets is graphically depicted. Also shown is the new machine developed by the extension division of the University of Maine which eliminates much of the back breaking work and encourages an expansion of the art of basket making.

9. BERMUDA NORTH

"Project: Bermuda North", an undertaking sponsored by the Bowdoin College Newman Apostolate, took place during the spring vacation of the academic years 1968-1969, 1969-1970. It is the brainchild of Father John P. Davis, Newman Chaplain at the College. The "Project" consisted primarily in the presentation of workshops in the creative arts for the children at Peter Dana Point. This film shows youngsters participating in the various areas of the creative arts. This film is also an attempt to show the children that education does not consist solely in facts and figures, dry texts and meaningless recitation.

In addition to the sound films, the following slide/tapes were developed:

1. PASSAMAQUODDY CHILDREN

Children in various settings on and off the reservations

were shown in this slide/tape. Also stated in this presentation were:

> The following are concrete and attainable behavioral objectives in Indian/White relations for elementary students.
>
> a. To advance the child's positive self-concept.
> b. To help the child to reduce stereotypic and prejudicial thinking and overt discrimination with respect to all kinds of groupings of human beings.
> c. To assist the child in realizing that there are many differences among people within groupings or categories of people, based on sex, race, ethnic classification, national origin, professional employment.
> d. To give the child a very realistic understanding of the past and the present, including the many contributions to the development of America by people from a wide variety of groupings and nations.
> e. To encourage the child to be an active participant in the teaching-learning process in the school.
> f. To suggest ways by which all individuals may contribute toward bringing the realities of the democratic civic culture closer to its ideals.
>
> With respect to teachers, we recommend:
>
> a. More effective teaching and specific courses in Indian/White relations in the pre-service education of teachers going into elementary school education.
> b. Extensive in-service education in inter-group relations, with opportunities for modified forms of sensitivity training; study of some basic writings in the field; depth exposure to and teaching of specific inter-group relations curricula; group discussions of experiences in classroom teaching of such curricula; opportunities to examine many kinds of instructional resources (for students and teachers) in inter-group relations; and evaluation of such in-service programs so that they can be constantly improved.

c. A clear and definite understanding by teachers that all physically and mentally healthy children can learn and learn well irrespective of their inclusion in any racial, religious, ethnic, or national-origin category.
d. That teachers view their students as distinct and unique individuals and that the students receive as much individual attention from the teacher as is humanly possible.
e. That the teaching by the teacher maximize possibilities for students to participate with her in the teaching-learning process, that it be dramatic and articulate, that it demonstrate compassion for the disadvantaged, and that it genuinely reflect the vital importance of the role of the teacher herself in advancing Indian/White relations in Maine.

With respect to students, we would hope that they would be considered delightful human beings, capable of learning and learning well irrespective of inclusion in any racial, religious, ethnic, or national-origin category - naturally having positive and negative biases and prejudices about all kinds of people and groups, but having the potential to be reached through the teaching-learning process so as substantially to reduce such negative biases and prejudices.

With respect to the teaching-learning process, we recommend:

a. That the process be oriented toward advancing students to specific goals or objectives for intergroup relations education.
b. That the realities of life in America be explored in the classroom and that the community be used as a classroom itself.
c. That students fully participate in the classroom teaching-learning process.
d. That the emotions, sensitivities, confrontations, testing, probing, challenging, and other affective interactions associated with relations among all kinds of different human beings be made a significant part of the teaching-learning process.
e. That the process of inter-group relations education not be neglected in the various kinds of classrooms which are basically homogeneous in terms of race, national origin, ethnic categories, or religion, so that students in a homogeneous situation may learn about other categories of human beings.

With respect to instructional materials, we feel that books with integrated pictures and stories and units devoted to Indian history are an improvement over instructional materials used before the 1960's, but that, nevertheless, some vary innovative designs and approaches to instructional resources should also be used in the classroom. Specifically, we recommend that students have ample opportunity to develop and even write their own materials or portfolios by drawing from their experiences, observations, magazines, newspapers, and other sources. These portfolios should be an integral part of an intergroup relations curriculum and should reflect inductive teaching and discovery and inquiry by the student. Textbook publishers should also make significant contributions by focusing their materials more on inductive processes, multi-media, emotions, the realities of life in our society, and a balanced presentation of Indian and white society in Maine yesterday and today.

We recommend that the structure and content of the curriculum be organized to meet our recomendations with respect to teachers and teaching, students and learning, the teaching-learning process, and instructional materials. This includes flexibility in scheduling (especially to give time for teacher inter-action) subject matter which will better enable teachers to meet their obligations in inter-group relations education, provisions for visitations among students from different kinds of schools, and other recommendations which many experts have submitted with respect to curriculum.

We recommend that administrators acquaint themselves with desirable goals for intergroup relations education and lend every possible support to teachers and educational processes designed to advance students toward those goals. Administrators should participate with teachers in in-service programs, especially in modified sensitivity-training processes, so that they may become thoroughly familiar with the needed processes and procedures designed to improve Indian/White relations in the schools.[1]

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[1]Gibson, John S., The Intergroup Relations Curriculum. A Program for Elementary School Education, Volume I. Medford, Massachusetts: Lincoln Filene Center for Citizenship and Public Affairs, Tufts University, 1969, pp. 11-14.

2. PASSAMAQUODDY INDIAN BASKETS

Depicted here are all of the types of baskets made by the members of the tribe. It is stressed that the instruction of younger members of the tribe is of prime importance if this art is not to become lost.

3. PASSAMAQUODDY LAND

The reservations of the Passamaquoddy are described here. The Pleasant Point Reservation is located on 100 acres near Perry. The Indian township Reservation at Peter Dana Point in Princeton is located on 18,000 acres on the shores of Big Lake. This slide/tape shows the importance of the land to the people and of their concern for their environment.

4. PASSAMAQUODDY PROFESSIONAL EMPLOYMENT

The success of Indians in the off-reservation world is shown here. We see Indians involved in various occupations in surrounding communities such as:

Employment Offices

Forestry

Waitress

Nurse

Trucker

Mechanic

Teacher

Barber

Registered Guide

Fisherman

Factory worker

Secretary

Executive

These show that Indians take an active and productive role in contemporary society.

5. PASSAMAQUODDY GOVERNMENT AND RELATED SERVICES

Here students were introduced to their functioning governing agencies, federal and state programs, and their rights and responsibilities. A look at the future and the possibility of positive changes also encouraged pride in the possibilities for Indian recognition.

6. PASSAMAQUODDY EDUCATION

This series explains the basic education offered all children on the reservation. The opportunities for further education are discussed emphasizing those Indians going on to higher education. Explained are the new schools to be opened this fall which are a tribute to the tenacity of the Tribal Council and the State Department of Education who negotiated the construction of these buildings with the state government.

7. PASSAMAQUODDY HISTORY

This is a general overview of the tribe which emphasizes the loyality of these Indians to the United States of America. Explained are those brave Indians who have fought for the country in every war since the Revolutionary War.

8. PASSAMAQUODDY COTTAGE INDUSTRIES

All of the home arts and crafts such as basketry, beadwork, carvings, paintings, etc., are discussed and shown in this series. The importance of these items which contribute a great deal to the American culture cannot be overstressed. Pride of workmanship is developed through this presentation.

9. PASSAMAQUODDY ADULT EDUCATION

The local, state and federal programs and support of programs in adult education are discussed here. The emphasis is on the opportunity for life-long learning in this series. Here youngsters see the responsibility of being a good citizen. Discussed here are such things as financial self-help which is necessary to bring about improving conditions of the reservations.

In addition to these materials which were made by the researcher on the reservations, certain commercial materials were used with the approval of the Tribal Council and other interested adults.

One of these was a sound filmstrip entitled The Magic Wigwam, a Passamaquoddy myth. This was very popular with the youngsters and follows:

> An Indian was walking in the forest when he heard dancing a long way off. He stopped and listened. It was in Autumn when the ground is dry and he could hear the feet of the dancers beating the ground.
>
> That is strange thought the Indian - who can be dancing in the forest today?
>
> He set off toward the south to see who the dancers were but he went for a whole week before he saw anyone.

He came at last to two queer old people - an old man and an old woman, dancing around a tree. On a limb in the top of the tree lay a fat raccoon.

The old people had danced until they had worn a deep ditch around the tree. Everytime they danced around, they made the ditch deeper. The Indian was much surprised to see the two old people.

"What are you doing?" he asked. "We are dancing the tree down. When the ditch is deep the tree will fall then we will kill the big raccoon and eat his meat answered the old man."

The Indian laughed and drew a hatchet from his belt. It was made of stone and had a sharp edge. This is no way to fell a tree. Let me cut it down for you he said.

The old man agreed and the Indian cut down the tree with his hatchet. They killed the raccoon and the old woman tanned its skin and gave it to the Indian.

Grandson, she said, take this raccoon skin. It is no common pelt, it will bring you luck. The Indian thanked the two old people - stuck the raccoon skin in his belt and went on his way.

He had not gone far when he saw something strange through the trees. A man was coming up the path with a birchbark wigwam on his head. The wigwam was new and its barkside shone like snow.

The Indian felt afraid at first. He thought the man must be one of the magic people. The stranger put the wigwam on the ground and looked at the Indian. Then he spoke. That is a fine skin you have in your belt. Where did you get it?

Two queer old people gave it to me. They said it would bring me luck answered the Indian. When the stranger heard this he wanted very much to own the raccoon skin. I should like to have you sell me the skin he said.

What will you give me for it asked the Indian? I will give you this knife answered the stranger. No, that is not enough said the other.

I will give you my bow and arrow said the stranger. No said the Indian that is still too little.

Then I will give you this beautiful bark wigwam said the stranger. The Indian looked at the wigwam, through the door he saw robes and mats and skins. It is a fine wigwam but it is so large, how shall I be able to carry it he asked?

That is easy answered the stranger. The wigwam is light, it is magic. The Indian lifted the wigwam to his head although so large it was light like a basket. How wonderful - the wigwam is not heavy he said.

He then gave the raccoon skin to the stranger and went on with the wigwam on his head. In the afternoon he came to a place where a spring of clear water came out of the ground.

This is a fine place for a camp - he thought. I will pitch my wigwam here for the winter. He set the wigwam on the ground and went inside. The sun was setting and the air was getting chilly.

The Indian made a fire under the smokehole and set down to warm himself. He was tired for he had walked a long way. Near the fireplace lay a white bearskin. The Indian drew it toward him and lay down upon it. Soon he fell asleep.

When he awoke the warm sun was shining. He opened his eyes and looked up. He was surprised to see good things to eat hanging from the roof poles. There were deer hams and packs of dry meat, baskets of dry berries and of maple sugar hung there and many ears of corn.

This made the Indian glad because he had slept a long time and was hungry. He reached out his arms and sprang upward hoping to seize the baskets but a wonderful thing happened.

His arms became wings, the white bearskin melted and ran away, the roof poles became branches of a birch tree, the deer hams and the baskets of dried berries were turned into birch buds.

He was an Indian no longer, he was Poolewak the partridge. He put out his wings and flew into the birch tree crying gladly for spring had come.

The white bearskin had been the winter snow, the wigwam was a snow drift in which the partridge had hidden all winter long.[1]

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[1]This authentic legend was collected over a half-century ago by Gilbert H. Wilson, Ph.D., and originally published in book form by Ginn and Company, Boston. Educational Enrichment Materials, Inc., Norwalk, Conn.

The following two lessons on Indian history and culture were well received by the adults and were instrumental in gaining confidence and support for the researcher's developed materials and for the study. These also used the filmstrip/recording approach.

LESSON 1

American Indians in General - History

OBJECTIVE - To give the child a very realistic understanding of the past and the present, including the many contributions to the development of America by American Indians.

To build the child's knowledge of American Indians while correcting misconceptions or false impressions.

To draw upon that knowledge to build attitudes of healthy curiosity and genuine interest.

The American Indian, A Study in Depth

BEFORE COLUMBUS

SCOPE - Columbus's error in calling the natives of the Western Hemisphere "Indians."

Errors made by other settlers regarding the Indians.

Early theories of the origin of Indians by European explorers, Spanish scholars, British historians, Heinrich Schliemann.

Today's accepted theory of the Indians' origin from Siberia.

Early Indians travelled south through Alaska, Canada, United States, Central and South America.

Evidence of early Indian journeys.

Recently discovered skills and accomplishments of the early Indians.

Indians formed the first democratic government in America.

Indian influence on our domestic animals and food.

METHOD - Almost five hundred years have passed since the October morning in 1492 when some Arawak Indians, living off the coast of North America, first saw Christopher Columbus as he sailed into the harbor of their island home.

We can only guess at what they thought as they watched Columbus, dressed in his finest clothes, as he claimed their homeland for the King and Queen of Spain.

Columbus thought he had reached India. The people he met that day have been called Indians ever since. Thus, our habit of getting the facts wrong about the Indians began in 1492 and it has continued since then.

In the century following the death of Columbus, Europeans had come to realize that Columbus had discovered a New World, as shown by this ancient atlas. But they had no idea how old this "New" World was.

For thousands of years before Columbus, another people, ancestors of the American Indians, had explored and settled in the Americas.

It's easy to understand how the first European explorers, with their limited knowledge of the world, made the mistakes they did. In many ways, they were no further advanced than the Indian civilizations whose great empires they destroyed.

It's harder to understand, however, why later historians were content with myths and half-truths concerning the Indians, especially their origins.

Who were the ancestors of the people Columbus met?

Because the Indians were so skilled in agriculture, medicine and law, the early European explorers leaped to the wrong conclusion. They thought everything good came from Europe--therefore, the Indians must have migrated from <u>Europe</u>.

Later, Spanish scholars said that the Indians were descendants of the ten lost tribes of Israel. Today we know, however, that long before the Israelite Kingdom fell in 700 B.C.....the ancesters of the Incas of

Peru who built this temple, an engineering marvel, were already far advanced in many fields.

An early British historian thought that the Asiatic Mongols had reached America and brought law and order to the "backward" natives.

But no, the South American Indians were living in great cities long before Genghis Khan, the famous Mongol conqueror, had been born.

Henrich Scliemann, the famous archaeologist who discovered ancient Troy, added his theory.

He said that a vast continent, the fabled island of Atlantis, represented on this ancient globe, had vanished into the Atlantic--but not before it had served as a land bridge between Europe and the Americas.

Today, scientists agree that thousands of islands have disappeared into the ocean during the earth's long history. But none of them could have served as such a bridge because they disappeared long before man developed civilizations.

The truth, as we now know it, would have seemed the most fantastic myth of all to those early historians. The first people called Paleo-Indians, came to the Americas from Northwestern Asia across a land bridge over the Bering Strait which once connected Siberia to Alaska.

And those first nomadic hunters arrived about thirty or forty thousand years ago, when Europe was still a wilderness.

But why did the early people leave their homeland? Like their relatives back in Asia, they were simple hunters. And they followed their food supply as the animals moved from Siberia to Alaska.

They hunted the giant bear, the wooly rhinoceros, the mammoth and the bison.

Since hunters must carry all of their possessions, the first immigrants moved very slowly. When they reached Alaska, it was free of ice, unlike northern Asia, and it provided a haven for animals and man.

As their numbers swelled over the centuries, the early migrants followed the Mackenzie River Valley south through Canada and into the northern part of the United States.

By the year 9000 B.C., they had walked across two continents to the southern tip of South America.

Through their stone tools, weapons and charcoal from their ancient fires, we are able to trace the movement of Paleo-Indians in the Americas.

Another permanent record is the bones of the animals they ate for dinner.

On the thigh bone from a skeleton of this early horse, human teeth marks have been found.

There are other indications the Indians had been here long before Columbus. Many of their accomplishments, such as the terracing of mountain sides, were just as great as any in Europe. So the Indian civilizations, like the Europeans', must have been developing for many thousands of years.

The bridges and roads through the mountains in South America were superior to the ancient Roman roads.

The intricate stone carvings created by South American Indians were made without metal tools.....

....as was this delicately engraved gold necklace.

Inca doctors in Peru used witch hazel, cocaine and quinine. They may have known the medicinal value of molds like penicillin which modern medicine rediscovered only within the last 50 years.

Inca surgeons performed successful operations on the human skull with stone instruments.

Other accomplishments which astoinished the early explorers were tunnels carved through mountains, and rivers which had been diverted so that two-hundred-ton stones could be ferried to a building site miles away.

And in the eastern part of North America, the Iroquois had founded one of the earliest democracies.

Also, the early European explorers found many domesticated

animals in America with which they were totally unfamiliar like the turkey and the guinea pig.

And the Europeans found Indians hunting bison in North America. And in South America the Europeans first saw the three descendants of the camel -- the Ilama, the vicuna and the alpaca, instead of the pigs and goats with which they were familiar.

The Indians grew many foods that were unknown to the Europeans--potatoes, melons, beans, squash, tomatoes, avocadoes, peanuts and cashews.

The Indians had to have been here for a long time because they spoke over 250 dialects differing entirely from any Old World language. One Cherokee Indian made up an alphabet in order to teach the Cherokees to read and write.

All the differences that existed between the American and European people suggest that the Indian civilization must have been developing independently of the rest of the world for many thousands of years.

In North America, Indian groups with similar customs and patterns of life came together and formed tribes.

Many of the Food Gatherers, who lived on wild berries, nuts, grasses and roots, moved west and south out of Canada and later became the great fishermen of our Northwest coast.

They used wood from the forests as their basic building material.

They ate out of wooden dishes and they cooked their food in wooden pots by dropping heated stones into them.

Magnificent totem poles representing family crests were carved in the likeness of their mythical ancestors -- such as the beaver, the killer whale or the hawk.

Other Indian tribes pushed south into California.

Many continued on into the Southwest. The ancestors of today's Pueblo Indians first lived in natural caves, then in pit houses and finally in cliff houses in the canyon walls.

Later, they built houses of sun-dried or adobe brick into great terraced apartment houses--the first penthouses in

the United States.

Some other Indian tribes settled down north of the Pueblo Indians. They learned to plant corn and became part-time hunters and part-time farmers.

Then the Spanish brought the horse to the West. It changed the lives of the Plains Indians--the Comanche, the Cheyenne, the Sioux and the Arapaho. They became nomads and followed vast herds of bison as they roamed the Great Plains.

In the eastern part of the United States, the Woodland Indians used the birch tree that grew everywhere. Canoes, houses, utensils, medicines and even cosmetics were made from the birch tree.

It was in the woodland area that the Indian Confederacy, the best known Indian democracy in North America, was founded. It was first called "The Iroquois League of Five Nations."

Benjamin Franklin reportedly incorporated many of the Indian Leagues' principles into our Constitution.

Thus, even before Columbus discovered the Americas, Indian civilizations were well on their way to becoming the most advanced in the history of the world.[1]

## LESSON II

### American History in General-Culture

### The American Indian-A Study in Depth-After Columbus (complete information necessary)

OBJECTIVE - To advance the child's self-image of himself.

To help the child to reduce stereotype and prejudicial thinking with respect to the American Indian.

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[1]Warren Schloats Productions - A Prentice-Hall Company. Dr. Ethel J. Alpenfels, Professor of Anthropology, New York University.

To give the child a clear understanding of the past and the present, including the many positive contributions to the development of America by the American Indians.

SCOPE - Why the Europeans came to the New World.

What happened to the Indians in South America after the Spanish came.

The beginning of bounties being paid for Indian scalps.

The result of the Indians' support of the British during the Revolutionary War.

What the Indians considered precious and a sign of wealth.

The meaning of land to the white man and to the Indian.

Why Indian men remained idle when put on a reservation.

Influence on Indian culture on modern America.

Indians' hopes for the future.

METHODS - The story of the North and South American Indian is the story of what happens to a people who have had a new way of life forced upon them.

The newly arrived Europeans placed a high value on ownership of land and on the resources the land produced.

The first Spanish explorers came to South America in search of gold -- for their kings, their churches or for themselves. They didn't plan to stay and they didn't bring their families.

In their eagerness for gold, the Spanish forced thousands of Indians into slave labor in the mines. There was more gold in the New World than they had even dreamed possible.

Before the gold was exhausted, the Spanish destroyed great cities, wiped out the Aztec and Inca empires and reduced a whole continent to slavery.

But not all the Spanish were cruel and greedy men. Many of the early Spanish friars helped the Indians to survive.

These Aztecs, dressed as the Spanish first saw them, are gone. But the Indians survived and multiplied.

Today, more than 20 million Indians live in Latin America.

The opposite happened in North America. The English, Dutch, and French who came to the New World did not come in search of gold. They came in search of land. They came to establish homes.

And they brought their families with them.

However, they too, like the Spanish, condemned thousands of Indians to slavery. The Indians were traded to slave merchants from the West Indies in exchange for goods.

The French fur traders and the English settlers were enemies. And the land of the Iroquois lay between them. The Iroquois helped the English defeat the French and Indian War. The English won and so today we speak English in America.

Some Indian tribes also took the side of the British in the Revolutionary War.

Before the Revolutionary War ended, the Eastern Indian tribes had either been killed or were driven from their land.

Among the Indians wealth took the form of a great achievement, a deed performed, like touching an enemy in battle, or membership in secret societies, or skill as a speaker, singer or a dancer.

But, most important, were the names acquired as the Indian grew older and became a successful hunter or a great warrior, or the secret names given him by his guardian spirit.

Land, in the Indian hunting societies, belonged to the whole tribe to be used as hunting territory or farmland. It did not belong to the individual.

Private ownership of land was highly prized in Europe. Many of the settlers had been serfs working on another man's land. So for them, it was the search for some land and a home of their own that had brought them to the New World. This is still important in the United States.

But when the Indian Chiefs sold land to the Colonists, as they sold the Island of Manhattan, all they intended to sell was the temporary right to use the land.

Whenever the white man encountered the Indian this difference between use and ownership of land between the two societies caused misunderstandings and conflict.

Indeed, throughout the tragic story of the American Indian, the white man's love of land runs like a scarlet thread. After the Revolution, when the Colonists took over all the land in the Thirteen Colonies...

...the crops they had learned to grow from the Indians -- corn, tobacco, cotton -- began to succeed. The crops required more and more land...

... so the Indians were pushed further West, across the Mississippi, as the white settlers acquired territory after territory.

When the Civil War ended some of the soldiers were paid in land and they streamed westward. They pushed the Indians farther into the Great Plains onto land no white settler wanted.

Then, as the Westward movement picked up momentum, this relentless expansion was repeated again and again; and homesteaders finally drove the Indians from the Plains.

In one twenty-five year period, more than one thousand raids, skirmishes and battles were fought between the United States Army and the Indians of the Plains.

In the end, the Indians lost. They were sent to live on worthless land that no white man wanted -- the Black Hills of the Dakotas.

Then gold was discovered in the Black Hills and once again the Indians were driven mercilessly from their land.

Custer's Last Stand at the Battle of the Little Big Horn was also the last stand of the Plains Indians. Survivors were pursued from camp to camp. At Wounded Knee Creek, 300 Sioux, mostly women and children, were massacred. Those who survived were herded onto reservations.

There, the Indians would not adjust to planting corn and

vegetables given them by the government -- and the government officials did not bother to ask why.

Among hunting tribes, gardening was women's work. The men were hunters. But on the reservation, unable to hunt, the men were expected to do a woman's work -- gardening.

Imagine what would happen today if all the men in the United States were ordered to give up their work in offices, shops and factories and take up housekeeping instead!

Just as the white man had not understood the meaning of land to the Indian, so he failed to understand the difference between men's work and women's work among the Indians; and the Indian men remained idle, took handouts or starved and too often spent their time smoking pipes...

...dreaming of the day when the bison would return and the white man would be destroyed.

Today, although the lands have been taken away -- their trails hidden by modern roads -- the Indian heritage is still very much alive. Their proud tribal names are on street signs and are the names of rivers, cities and states.

Our vocabulary is enriched by Indian words: toboggan, caucus, moccasin, hammock, tapioca and tobacco.

And we still play games invented by the Indians. Lacrosse is probably one the the best known.

The most important gift from the Indians, the one most often forgotten, is the new foods they gave us. More than 70% of our daily diet, from avocadoes to potatoes, comes from the Indians.

And they cultivated their crops without the aid of plows. They used only wooden digging sticks and stone hoes.

Today, almost 500 years after Columbus, after slavery, exploitation and massacre, it is remarkable that any Indians survive.

> But the Indian has not only survived. In many parts of America he has kept his heritage alive -- a heritage that is a source of great pride.[1]

The general aim of all of these lessons was to emphasize the positive contributions of the Indian to American culture and history. By directly involving the Indian in the production of these materials, the relevancy of the lessons was greatly enhanced.

Black and white photographs illustrating many of the lessons developed appear in Appendix B.

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[1]Warren Scholats Productions - A Prentice-Hall Company. Dr. Ethel J. Alpenfels, Professor of Anthropology, New York University.

# CHAPTER V

## ANALYSIS OF DATA

### Section I - Objective Evaluation

Data collected in this experiment were analyzed in order to decide whether to accept or reject the following null-hypotheses:

> If a series of specially prepared lessons on Indian History and Culture are presented to Passamaquoddy Indian youngsters in grades four, five and six, then there will be no significant differences in their attitudes regarding Indians as measured by Semantic Differential test and Attitude Scale test.
>
> If a series of specially prepared lessons on Indian History and Culture are presented to grades four, five and six non-Indian youngsters, then there will be no significant differences in their attitudes regarding Indians as measured by Semantic Differential test and Attitude Scale test.
>
> If a series of specially prepared lessons on Indian History and Culture are presented to grades four, five and six Passamaquoddy Indian youngsters and the results are compared with Indian youngsters who have not been exposed to the lessons, then there will be no significant differences in the attitudes between those who have been presented the material and those who have not been presented the material.
>
> If a series of specially prepared lessons on Indian History and Culture are presented to grades four, five and six non-Indian youngsters who have not been exposed to the lessons, then there will be no significant differences in the attitudes of youngsters who have been presented the material and those who have not been presented the material.

In order to make this decision, the following questions are to be considered first:

1. WAS THE ATTITUDE OF NON-INDIAN CHILDREN TOWARD INDIANS CHANGED AS A RESULT OF THE TREATMENT?
2. WAS THE ATTITUDE OF NON-INDIAN CHILDREN WHO WERE NOT GIVEN THE TREATMENT CHANGED TOWARD INDIANS?

3. WAS THE ATTITUDE OF INDIAN CHILDREN TOWARD INDIANS CHANGED AFTER THE TREATMENT?
4. WAS THE ATTITUDE OF INDIAN CHILDREN WHO WERE NOT GIVEN THE TREATMENT CHANGED TOWARD INDIANS?
5. WAS THE ATTITUDE OF NON-INDIAN CHILDREN TOWARD INDIANS CHANGED MORE THAN THE ATTITUDES OF INDIAN CHILDREN TOWARD INDIANS AFTER THE TREATMENT?
6. WAS THE ATTITUDE OF NON-INDIAN CHILDREN WHO DID NOT RECEIVE THE TREATMENT CHANGED TOWARD THE INDIANS MORE THAN THE ATTITUDE OF INDIAN CHILDREN WHO DID NOT RECEIVE THE TREATMENT?
7. WAS THE ATTITUDE OF NON-INDIAN CHILDREN WHO RECEIVED THE TREATMENT CHANGED MORE THAN THE ATTITUDE OF NON-INDIAN CHILDREN WHO DID NOT RECEIVE THE TREATMENT?
8. WAS THE ATTITUDE OF INDIAN CHILDREN WHO RECEIVED THE TREATMENT CHANGED MORE THAN THE ATTITUDE OF INDIAN CHILDREN WHO DID NOT RECEIVE THE TREATMENT?

**Answers to these questions follow immediately.**

(1) WAS THE ATTITUDE OF NON-INDIAN CHILDREN TOWARD INDIANS CHANGED AS A RESULT OF THE TREATMENT?

The treatment did produce a positive change of attitude. The group averaged 5.9 on the Semantic Differential Test before the treatment and 6.5 after the treatment. Since a 7.0 would indicate the most positive attitude on a scale of one through seven, the group gained .6 during the course of the treatment. This gain is highly significant (1% level). Though the Attitude Scale did not show a statistically significant change, the post-test mean 2.4 (3.0 being the most positive score) was .1 higher than the pre-test mean 2.3. These results are contained in Table I.

TABLE I

MEAN GROUP SCORE ON PRE-TEST WITH MEAN GROUP SCORE ON POST-TEST

GROUP: NON-INDIAN EXPERIMENTAL

| TEST | PRE-TEST MEAN | POST-TEST MEAN | DIFFERENCE | t-STATISTIC | SIGNIFICANCE LEVEL |
|---|---|---|---|---|---|
| Semantic Differential | 5.9 | 6.5 | +.6 | 3.304 | 1% |
| Attitude Scale | 2.3 | 2.4 | +.1 | .800 | Not Significant |

(2) WAS THE ATTITUDE OF NON-INDIAN CHILDREN WHO WERE NOT GIVEN THE TREATMENT CHANGED TOWARD INDIANS?

The two tests conflict as to what changes of attitude occurred. According to the Semantic Differential, the group averaged 5.5 before and 5.8 after the treatment, a gain of .3. This gain is significant (5% level). However, the Attitude Scale shows a decrease of .1, from 2.3 down to 2.2. This, too, is significant (1% level). It would seem that it is unwise to conclude there was a change in attitude. These comparisons are displayed in Table II.

TABLE II

MEAN GROUP SCORE ON PRE-TEST WITH MEAN GROUP SCORE ON POST-TEST

GROUP: NON-INDIAN CONTROL

| TEST | PRE-TEST MEAN | POST-TEST MEAN | DIFFERENCE | t-STATISTIC | SIGNIFICANCE LEVEL |
|---|---|---|---|---|---|
| Semantic Differential | 5.5 | 5.8 | .3 | 2.315 | 5% |
| Attitude Scale | 2.3 | 2.2 | -.1 | 3.378 | 1% |

(3) WAS THE ATTITUDE OF INDIAN CHILDREN TOWARD INDIANS CHANGED AFTER THE TREATMENT?

Both tests show very strong evidence that the attitudes of the children in this group did change positively. On the Semantic Differential, the group's mean went from 5.1 on the pre-test to 5.9 on the post-test, a gain of .8. This gain is significant at the 1% level. The Attitude Scale showed a gain of .1, from 2.2 on the pre-test to 2.3 on the post-test, significant at 2% level. Table III contains these data.

TABLE III

MEAN GROUP SCORE ON PRE-TEST WITH MEAN GROUP SCORE ON POST-TEST

GROUP: INDIAN EXPERIMENTAL

| TEST | PRE-TEST MEAN | POST-TEST MEAN | DIFFERENCE | t-STATISTIC | SIGNIFICANCE LEVEL |
|---|---|---|---|---|---|
| Semantic Differential | 5.1 | 5.9 | .8 | 3.136 | 1% |
| Attitude Scale | 2.2 | 2.3 | .1 | 2.560 | 2% |

(4) WAS THE ATTITUDE OF INDIAN CHILDREN WHO WERE NOT GIVEN THE TREATMENT CHANGED TOWARD INDIANS?

The tests show no evidence that the attitudes of those children changed. The group mean increased .2, from 5.3 to 5.5 on the Semantic Differential. It decreased .1, from 2.2 to 2.1, on the Attitude Scale. Neither difference is significant, and the information is found in Table IV.

TABLE IV

MEAN GROUP SCORE ON PRE-TEST WITH MEAN GROUP SCORE ON POST-TEST

GROUP: INDIAN CONTROL

| TEST | PRE-TEST MEAN | POST-TEST MEAN | DIFFERENCE | t-STATISTIC | SIGNIFICANCE LEVEL |
|---|---|---|---|---|---|
| Semantic Differential | 5.3 | 5.5 | .2 | .827 | Not Significant |
| Attitude Scale | 2.2 | 2.1 | -.1 | 1.634 | Not Significant |

(5) WAS THE ATTITUDE OF NON-INDIAN CHILDREN TOWARD INDIANS CHANGED MORE THAN THE ATTITUDE OF INDIAN CHILDREN TOWARD INDIANS AFTER THE TREATMENT?

There is some evidence that the treatment produced a bigger change in attitude of Indians than non-Indians. On the Semantic Differential, the non-Indian group gained .6 from pre-test to post-test, while the Indian group gained .8. Thus, the Indians gained .2 more than the non-Indians, though the gain is not statistically significant. The Attitude Scale showed the non-Indians gaining .0 and the Indian gaining .1 for a difference of .1. This difference is significant at the 10% level. Table V displays this information.

TABLE V

MEAN GAIN FROM PRE-TEST TO POST-TEST OF TWO GROUPS

GROUP I: NON-INDIAN EXPERIMENTAL

GROUP II: INDIAN EXPERIMENTAL

| TEST | MEAN GAIN GROUP I | MEAN GAIN GROUP II | DIFFERENCE | t-STATISTIC | SIGNIFICANCE LEVEL |
|---|---|---|---|---|---|
| Semantic Differential | .6 | .8 | .2 | .667 | Not Significant |
| Attitude Scale | .0 | .1 | .1 | 1.763 | 10% |

(6) WAS THE ATTITUDE OF NON-INDIAN CHILDREN WHO DID NOT RECEIVE THE TREATMENT CHANGED TOWARD THE INDIANS MORE THAN THE ATTITUDE OF INDIAN CHILDREN WHO DID NOT RECEIVE THE TREATMENT?

There is no evidence that either group's attitude changed more than the other. The Semantic Differential showed the non-Indian gaining .3 and the Indian .2. The difference of .1, however, is not significant. The Attitude Scale showed each group losing .1, the difference .0 not being significant. Complete statistics on this test are shown in Table VI.

TABLE VI

MEAN GAIN FROM PRE-TEST TO POST-TEST OF TWO GROUPS

GROUP I: NON-INDIAN CONTROL

GROUP II: INDIAN CONTROL

| TEST | MEAN GAIN GROUP I | MEAN GAIN GROUP II | DIFFERENCE | t-STATISTIC | SIGNIFICANCE LEVEL |
|---|---|---|---|---|---|
| Semantic Differential | .3 | .2 | .1 | .611 | Not Significant |
| Attitude Scale | -.1 | -.1 | .0 | .536 | Not Significant |

(7) WAS THE ATTITUDE OF NON-INDIAN CHILDREN WHO RECEIVED THE TREATMENT CHANGED MORE THAN THE ATTITUDE OF NON-INDIAN CHILDREN WHO DID NOT RECEIVE THE TREATMENT?

There is strong evidence that the attitudes of non-Indian children who received the treatment changed more than those of the children who did not. By the Semantic Differential, the group which had the treatment gained .6, compared with .3 for the control group. The difference .3, while not quite significant statistically, gives a t-statistic of 1.600, which falls just short of significance. On the Attitude Scale, those having the treatment had a gain of .0 while those who didn't lost .1. The gain of .1 for the experimental group is significant at the 1% level. These data are contained in Table VII.

TABLE VII

MEAN GAIN FROM PRE-TEST TO POST-TEST OF TWO GROUPS

GROUP I: NON-INDIAN CONTROL

GROUP II: NON-INDIAN EXPERIMENTAL

| TEST | MEAN GAIN GROUP I | MEAN GAIN GROUP II | DIFFERENCE | t-STATISTIC | SIGNIFICANCE LEVEL |
|---|---|---|---|---|---|
| Semantic Differential | .3 | .6 | .3 | 1.600 | Not Significant |
| Attitude Scale | -.1 | .0 | .1 | 3.800 | 1% |

(8) WAS THE ATTITUDE OF INDIAN CHILDREN WHO RECEIVED THE TREATMENT CHANGED MORE THAN THE ATTITUDE OF INDIAN CHILDREN WHO DID NOT RECEIVE THE TREATMENT?

The analysis shows the attitude of Indian children receiving the treatment definitely changed more than the attitude of those who did not. The mean gain of the group receiving the treatment, according to the Semantic Differential, was .8, while that of the control group was .2. The difference, .6, is significant at the 5% level. The Attitude Scale showed a mean gain of .1 for the group receiving treatment compared with a loss of .1 for the control group. This difference, .2, is significant at the 1% level. Table VIII contains these data.

TABLE VIII

MEAN GAIN FROM PRE-TEST TO POST-TEST OF TWO GROUPS

GROUP I: INDIAN CONTROL

GROUP II: INDIAN EXPERIMENTAL

| TEST | MEAN GAIN GROUP I | MEAN GAIN GROUP II | DIFFERENCE | t-STATISTIC | SIGNIFICANCE LEVEL |
|---|---|---|---|---|---|
| Semantic Differential | .2 | .8 | .6 | 2.020 | 5% |
| Attitude Scale | -.1 | .1 | .2 | 4.308 | 1% |

## OPEN SENTENCE STEMS

### Section II - Open Sentence Stems Evaluation

It was decided to administer a short open sentence stem questionnaire on a pre-treatment and a post-treatment basis. These were developed by the researcher and follow:

A. The best thing about being an Indian is....

B. The worst thing about being an Indian is....

C. I'd like to be non-Indian because....

D. I'm glad I am not non-Indian because....

E. I'm glad I am not Indian because....

This instrument was administered to both the experimental and control groups. Following are some responses from non-Indian children on the pre-treatment administration:

A. The best thing about being an Indian is....

1. the way they make their hats.
2. having a brave chief who is nice.
3. doing war dances.
4. that they don't have to live in houses.
5. that they don't have to make money to pay their bills.
6. being proud of it.
7. that they can hunt and build good.
8. having parents who love them.
9. that your ancestors were one of the first Americans.
10. that you get free privileges.
11. that the Indian ancestors are great leaders, the old west wouldn't be good without Indians.

12. that they are happy and strong.
13. that they are able to make beautiful things.
14. that they have a lot of fun playing games which give them strength.
15. that they can be good citizens.
16. that they are free and one of the greatest groups of people around.
17. being able to make baskets.
18. being dark and not light.
19. getting to ride horses.
20. that they are the only true Americans.
21. getting free lunch at school.
22. that you can have what you want.
23. singing better than whites.
24. being nice if they want to.
25. that they are never left out of meetings.
26. having great ancestors.
27. that most of them are friendly.

The Indian children responded to the same stem in the following manner:

A. The best thing about being an Indian is....

1. shooting a bow and arrow.
2. hunting, fishing, wood-carving, weaving baskets, making canoes and making fires on the ice when ice fishing.
3. Indian dancing.
4. carving out letters.

5. teaching white people how to talk Passamaquoddy.
6. cooking good stew and making Indian medicine.
7. that we can do anything we want to on our reservation.
8. selling homemade baskets, bows and arrows, knives and hatchets.
9. that people are nice to you.
10. that we are strong and healthy.
11. that we don't have to work.
12. that we can walk to school and not have to take the bus.
13. that we can fish in deep water.
14. being clean and nice.
15. that we treat neighbors as ourselves.
16. being proud of your people.
17. playing baseball, basketball, playing in the rain and climbing trees.
18. being friends with the white people.
19. that no one understands our language; we can talk and others can't understand it.

The Princeton Elementary School was the non-Indian school which did not receive the exposure to the series of special lessons. Their response on the post-treatment administration follows:

A. The best thing about being an Indian is....
   1. having different things.
   2. making totem poles, teepees and only paying 5¢ for school lunch.
   3. being a good dancer.

4. creativity and different language.
5. they have pretty beads.
6. ability to fish well.
7. you can tell them from white men.
8. can do anything you want.
9. knowing how to make teepee and canoe and totem pole and how to make beads for girls.
10. talking Indian.
11. some of them are polite.
12. you are strong and healthy.
13. they are good fishermen and hunters.
14. that you can be anything and the government pays for it.
15. they have different things to do.
16. we are allowed to get what we want.
17. you get free lunches, and you don't have to work for your money.
18. we can do things with each other.
19. they know the woods better than I do.
20. they are the first Americans.
21. they are honest as a true American.
22. they can talk different.
23. knowing a lot about the woods.
24. you learn how to do Indian dances.
25. they can talk two languages and they are equal.
26. to scalp white men and kill them.
27. they can do more tricks than we can, and I like the way they

sing and hum tunes.

28. you can go to school and Indians are all equal.
29. they have good food.
30. to be the first settlers in the U.S.
31. if you are famous or popular, you will get what you want quicker.
32. having everything given to them.
33. being part of the American society.
34. Indians owned this land before us.
35. you get things free and your parents don't work and you get away with more at school because the teachers are scared to expel you.
36. a free car, medicine and other aids.
37. I am not an Indian - I don't know.

From these responses, it appears that the non-Indians who were not exposed to the special lessons did not change their attitude towards Indians to any significant degree. These responses point to a highly stereotyped picture of the American Indian as fostered by home and community influence, traditional curriculum, and contemporary media.

It is especially interesting to look at the responses of the students of the Clark School in Perry where the youngsters did receive the series of special lessons. These responses follow:

A. The best thing about being an Indian is....

1. you get Indian clothing free.
2. being devoted to your family.

3. white men pay you money.
4. making baskets.
5. no difference - people are people.
6. making Indian dolls.
7. getting free food.
8. they dance nice.
9. they have many skills that have been handed down to them.
10. making baskets.
11. you can make a lot of things with your hands.
12. they get free food and people come from all over the State to see them dance on Indian day.
13. they get more things than whites.
14. they all live together.
15. he is respected by his own kind and has many talents.
16. Indians and whites are the same.
17. the State gives them everything.
18. they get whatever they want.
19. Indian crafts, dancing and song.
20. you have friends that care for you and you can try to help yourself.
21. you learn different things from white men.

A change in attitude among these students is quite easy to detect. There are several responses showing a concerned appreciation for the contribution of the Indians toward our cultural heritage. Through a majority of the answers is found a strong positive feeling for the Indians.

The Indian children who were not exposed to the special lessons

responded on the first post-treatment open sentence stem as follows:

A. The best thing about being an Indian is....

1. his ability to dance and make baskets.
2. living in a quiet place without traffic.
3. the language, color of skin, love of the outdoors (fishing and swimming), making baskets.
4. making baskets.
5. using the bow and arrow.
6. having the opportunity to hunt deer.
7. I like to make baskets and do new things.
8. making bows and arrows; making slingshots.
9. making baskets, bows and arrows, canoes, war clubs and going hunting.
10. fishing after school; making baskets.
11. hunting and fishing.
12. Indians have more talent than whites.
13. making baskets, carving wood, and making things of wood.

While these responses are not particularly negative, they do indicate a narrow point of view with an apparent emphasis on a traditional attitude toward the Indians without any real conception of the heritage and potential of their people.

The Indian children of the St. Ann's School and Pleasant Point were exposed to the special lessons and responded on the post-treatment stem completions as follows:

A. The best thing about being an Indian is....

1. the Indian art.
2. being able to carve.
3. talking Indian and Indian dancing.
4. making Indian baskets and Indian dancing.
5. being an Indian teacher.
6. they look beautiful.
7. the things we can do.
8. being nice, healthy, strong, active and proud.
9. living in America.
10. you can talk Indian and no one can understand you.
11. talking Indian.
12. we are real Americans.
13. we are proud of our heritage and history.
14. the people care about the Indians and the Indian is very proud of his history.
15. we can speak two languages.
16. they were the first people to come to America and they were brave to fight white men.
17. I am proud to be an Indian.
18. We're very proud of our history, culture and heritage and of being real Americans.
19. talking Indian.
20. making Indian baskets.

Displayed here are some significant changes in attitude which can be attributed to the special lessons these students were exposed to. These

students exhibit an expanded view of the contributions Indians have made to our culture and also display a sensitivity to the potential of the Indian in society.

In the second open sentence stem, the students were asked to consider the negative aspects of being an Indian. The non-Indian children responded in the following manner on the pre-treatment instrument:

B. The worst thing about being an Indian is....

1. living in small cluttered houses and being made fun of.
2. that we are always on the losing end, we never seem to win.
3. that everybody makes fun of you.
4. that white people pick on us. They don't love us.
5. that you are treated awful.
6. that people don't like you because you are dark.
7. that we are not allowed to join clubs.
8. that they cannot be trusted - are unfair.
9. that they are not good people.
10. that people think you are worthless.
11. that Indians dress dirty.
12. that white children will not play with us.
13. getting shot.
14. that they do not have good houses or clothes.
15. that they sleep too long.
16. that they fight.
17. that they are always blamed for stealing things that are missing.

18. that some Indians are very unfriendly.
19. the way they talk, that the white people have taken their land away from them and we did not pay for it.
20. that they have a hard time finding a job.
21. that they don't have very good food. I wish I could help them.
22. that they are not as smart as we are.
23. that they have a little bad in them.
24. some people make fun of the Indian but Indians are just as good as we are.
25. being called names by the whites.
26. that some Indians wait for food while others go out and work for it.
27. they sometimes can't afford the medicare and they are like slaves.
28. that they don't have as many rights.
29. that all Indians are blamed for one Indian's faults.

The Indian children responded before the treatment to the same stem as follows:

B. The worst thing about being an Indian is....

1. that white people have more jobs than Indians.
2. having signs put up about the "mad Indian" by whites.
3. that white people talk about us.
4. that the Indian has a hard time to get what he wants and is always going to jail.

5. that they are always fighting each other and not talking to each other.
6. that Indian schooling is poor.
7. just being able to shoot a bow and arrow.
8. that Indians have to work on a farm.
9. that some whites hate us.
10. that white trash make a lot of trouble.
11. getting shot by white men.
12. that Indians and white people fight all the time.
13. the white people call us bad names.

The non-Indian children have responded with many of the prejudicial ideas gained from their society. These are good examples of the perpetuation of stereotyped points-of-view. In contrast are the statements by the Indian children which reflect the years of supression and the humility of being a member of a segregated minority group which is a major factor in creating a negative self-image.

On the post-treatment administration of this same question, the non-Indian students at the Princeton Elementary School who did not receive exposure to the special lessons responded as follows:

B. The worst thing about being an Indian is....
   1. everbody teases you because of your skin.
   2. the way some people act and what they say about you.
   3. discrimination.
   4. some people take advantage of you because you are of a different race.

5. the houses they live in and not having people believe in them because some Indians are bad.
6. your mom and dad.
7. spreading of uncleanliness.
8. they are dark and rough.
9. non-Indians can do things we can't .
10. they sometimes beat us up.
11. some are lazy but others want to work.
12. whites make fun of them.
13. they dress in clothes from the dump and eat surplus food all the time.
14. they might get drunk, break in houses and kill themselves.
15. everyone picks on you.
16. being teased.
17. you get called redskins.
18. they can't get a job very easily.
19. you have to kill white men.
20. I hate to do work.
21. living in a big family.
22. some people don't like Indians.
23. you are not a white man.
24. Indians don't wear pretty clothes.
25. disliked by white people.
26. throwing away too much trash.
27. everyone thinks you are odd.

28. living in shacks.

29. not always telling the truth.

30. that people hate you.

31. I wouldn't like to have black eyes.

32. you are not cared for too much and you are brown.

33. most white people call Indians names.

34. some of them steal.

35. for people not to like you.

36. some Indians are not friendly.

It can easily be seen that the attitude of these non-Indian children has not changed toward the Indians. Still evident are signs of bigotry and non-tolerance.

The Indian children at Peter Dana Point who did not receive the treatment responded in the following manner on the post-treatment administration of the instrument.

B. The worst thing about being an Indian is....

1. nothing wrong with being Indian.

2. I do not know.

3. white kids tease us.

4. I would not like to be a white man.

5. I want to be Indian instead of white man.

6. like everything about being Indian.

7. making costumes.

The Indian children not receiving the treatment took an understandably defensive attitude toward the question and the answers do not seem

to reveal a great deal.

The non-Indian students at the Clark School in Perry who were exposed to the special lessons responded to the same question in the following manner on the post-treatment item:

B. The worst thing about being an Indian is....

1. they are poorer than whites and aren't liked.
2. we talk different.
3. people take advantage of them.
4. not having a job.
5. not much room for building.
6. they aren't like other people.
7. you can't go to school and learn.
8. some people feel they cannot be trusted but this is untrue.
9. they are very trustful and honest.
10. the places they have to live and they don't have enough land.
11. you have to live in teepees.
12. being picked on.
13. thinking white men are unfair.
14. nothing wrong.
15. getting killed.
16. they are not always treated fairly.
17. some people don't care for you and turn friends on you.
18. they don't live in very good houses.
19. a lot of people talk about you.

20. some people disrespect Indians and treat them as lowers.

21. they don't get a chance.

Exhibited here is a marked sensitivity for the hardships of the Indians. In working with the youngsters, this researcher felt that these non-Indian students showed an increased understanding of the Indians which will make a difference in their future associations with any minority group.

The Indian students at St. Ann's School in Pleasant Point who received the special lessons completed this post-treatment open sentence stem in the following way.

B. The worst thing about being Indian is....

1. there's nothing wrong in being Indian.
2. people care about Indians.
3. some white people hate to give an Indian a job.
4. you don't feel proud of yourself sometimes.
5. some white people don't care.
6. you can't get a good job until you go to college.
7. most white men hate Indians.
8. the Indians work.
9. going to school.
10. fighting.
11. they fight people.
12. other people call us red man.
13. we hardly ever get what we want.
14. people think you swear at them when you talk Indian.

15. being teased.

16. some white people hate to give an Indian a job.

17. white men are not good to us because we have a proud history.

These Indian children have displayed a feeling for their situation which has some rays of hope for the future. This positive feeling toward their potential should have some effect on realizing that potential.

The non-Indian children who did not receive exposure to the special lessons responded to this post-treatment evaluation as follows:

C. I'd like to be non-Indian because....

1. white people are better.

2. I get free food and medical care.

3. then our parents would work and we could not get away with things at school, and everything cost you something when you're white.

4. I feel cramped in when I am in white man's city.

5. I like to live in a crowded place.

6. you couldn't learn how to weave and make pretty stuff.

7. there are more white people to play with.

8. I don't like being black.

9. I wouldn't like being black.

10. I wouldn't like to be.

11. I already am.

12. they are filthy and get clothes from the dump.

13. we get along with Indians and get more friends.

14. they have good homes and clothes.
15. you are more common.
16. I don't like being called names.
17. I don't like all that black.
18. I would not get free lunches or any money without working for it.
19. I don't like to do things like them.
20. so my mother will care for me.
21. what's wrong with non-Indians?
22. they are stupid.
23. I can live in the woods.
24. the religion of most of them is Catholic.
25. they live differently than Indians.
26. some people don't like Indians.
27. prettier homes and finer clothes.
28. I don't like being Indian.
29. more chance to fish with great success.
30. I don't like the color of Indians.
31. because they live better.
32. they are nice and fun type people.
33. it's more fun not to be Indian.
34. people wouldn't call you names and tease you.
35. because I'm already non-Indian and it's fun.
36. you could have different colors of hair.
37. if God wants me to be a white person, that's fine with me.

38. I would not like to be Indian.

39. if I was an Indian I would be lazy.

40. it might not feel too good being an Indian.

41. we have more fun.

Again, revealed here are prejudice and non-tolerance. These non-Indian children are exhibiting many of the attitudes of their peers, homes and communities. There is no question that this is a responsibility of curriculum and changes in course content must be made.

The Indian children at Peter Dana Point who did not receive the special lessons responded on the post-treatment completion of the same question in the following brief manner:

C. I'd like to be non-Indian because....

1. I would not like to be a white man.

2. I am glad to be an Indian.

3. I like being an Indian.

These answers show a pride in being Indian and a desire to succeed on those terms.

The non-Indian children at the Clark School in Perry responded to the same question after they had received the treatment in this way:

C. I'd like to be non-Indian because....

1. they are better than the Indian.

2. they have more principles.

3. Indians are treated lower than white people.

4. whites have ten times the chance to grow up in a better world.

5. you can go to school and learn.

6. I'd like to have everyone agree that all men are created equal no matter what race or color.,
7. I want to be myself.
8. there's no difference in being white or Indian.
9. there's more things to do like skating in winter.
10. they are treated better.
11. they have more fun and go places.
12. people would treat you fair, not like some stray dog.
13. I like being white.
14. then I would have the things whites do.
15. the children don't smoke, only Indians smoke.

These stem completions represent some honest thinking and change in attitude toward the Indians. There is exhibited here some real concern for the status of the Indian and the general feeling is positive.

The Indian students at St. Ann's School at Pleasant Point received the special lessons and responded to that stem as follows:

C. I'd like to be non-Indian because....

1. I don't want to be white.
2. I want to be an Indian.
3. I wouldn't.
4. I want to get a job.
5. because Indians are called red men.
6. I don't want to be white, right now.
7. they do lots of things that we can't do.
8. people wouldn't watch me all the time.

9. I'm satisfied with being an Indian.

10. they don't get teased.

11. I would like to be an English woman.

12. I am proud to be an Indian.

13. I don't want to be white.

14. I'm satisfied to be the person I am.

These completions represent a positive self-image. These children are accepting the responsibility of being a contributing member of society and are willing to work for acceptance as an Indian.

This researcher felt that these open sentence stem completions on a pre and post treatment evaluation were very important. Although the completions are subjective, they provided some valuable insights into the attitudes of the youngsters involved in the study. Completions to the open sentence stems became very repetitive because of the nature of the questions, and it was decided to report on only the first three. A representative listing of responses to all open sentence stems appears in Appendix D.

Section III - Evaluative Comments

This researcher saw several by-products of the study which should be reported:

1. Attitudes of adults were changed on both reservations as a result of the project and during the development of the special lessons. After the sincerity of the project was established, several adults came forward and volunteered to be in various productions.
2. Youngsters in classes not included in the study were excited by the project and wanted to develop materials on their own. The project, therefore, provided some simple equipment which enabled them to explore many possibilities, and they did produce some film which showed a real concern for their culture and heritage.
3. One Sister asked a youngster what he thought Mr. Pecoraro was doing there. He answered, "He's trying to show things to us that will make us proud of our history, and proud of what the Passamaquoddies have accomplished, and proud to be an Indian."
4. A part-Indian child on off-reservation school became proud of her Indian ancestry and brought in a nice display of Indian realia to share with her classmates. Prior to exposure to the special lessons, she would not have been eager to do this.

Several people have written letters to this researcher about the project. Several excerpts follow:

Mr. Edward C. Hinckley, Consultant to Tribe, Inc.,

> ....Your project has not had an adverse affect on the Passamaquoddy community and - though I have not yet viewed the curriculum material myself - I am certain that the material you have developed with the Tribe's participation will be useful in the on-and-off reservation schools.

Mr. Joseph A. Nicholas, Assistant Director, Indian Services,

> ....This is one program that is designed to help us Indians a great deal....for too long now the Indians have been misunderstood, simply because the History of Indians in books, TV and etc. have been so distorted. And also many times we have been labeled as being drunk or lazy simply because there is wholesale misrepresentation....
>
> This is why our congratulations go out to you and the staff, for bringing out the Indian as he really is.

Miss Merry Ring, Indian Consultant, Maine State Department of Education,

> ....I believe the program has made definite changes on the reservations. Many Indians, particularly adults, are now interested in education and Passamaquoddy culture and heritage and want to continue the work you began.

Sister Doris Kirby, Principal, St. Ann's School, Pleasant Point Indian Reservation,

> ....In regard to your project on the reservations, I feel the results were definitely positive. For the first time the children were exposed to lessons on a screen in which they as Indians were treated with dignity and respect. The long hours and tremendous effort you put forth in their behalf certainly has done much toward improving their self-image. Your films and slides of the Reservations were colorful and informative. From the discussions that ensued after

they viewed them, you could detect a renewed interest and a sense of pride in themselves and their heritage. The lessons on Indian History and the Indian contributions to this country were thought provoking. The negative image of the Indians especially in history texts was definitely in conflict with the refreshing and enlightening approach that you used.

Your presence on the Reservation also had a decidedly good effect. You came with promises to the Indian people and you kept them!

All in all, I personally feel your efforts have been a real step forward in promoting recognition, acceptance and respect for the Indian people.

Mr. Peter Terry, Project Director, Passamaquoddy Adult Basic Education,

....Let me thank you for what I believe you have done during the past year to bolster the pride, self appreciation and understanding of those members of the Passamaquoddy Tribe of Indians of the State of Maine with whom you have come in contact.

You and your co-worker Ed DiCenso, Art Consultant, from your first visits into this area have helped to further the good relationships with the Indian people and the State Department of Education, which is the concern of all of us, and in my estimation have established excellent personal contacts yourselves with individual tribe members.

The quality of what I have seen of the slides, motion pictures and tape recordings is fine and I feel you have begun something, Joe, which will develop and grow in the future to have immense value to the whole state as well as the Indian people. I wish you could continue with it as I feel none of us is fully aware now of the values and impact of such work as yours.

Mr. Wayne Newell, Passamaquoddy Indian studying at Harvard,

....The project on what I call a better self-image will go a long way with struggles and challenges we have in Indian education.

It is my sincere hope that you make these educational tools available to all who will benefit from them especially the native people of North America.

The complete text of these letters appear in Appendix C.

# CHAPTER VI

## SUMMARY AND CONCLUSIONS

### Summary

This study has analyzed data collected over an academic year in an effort to determine attitude change toward Indians in an experimental group and a control group which contained Indians and non-Indians. The experimental group received exposure to a series of special lessons which stressed Indian history, culture, and potential. These lessons used sound film, slide presentations, and some commercial material. The control group participated in the regular social studies curriculum. The students involved in the study were not selected but consisted of all students in grades four, five, and six in the schools selected for the study. The study sought to discover if a series of special lessons could produce an attitude change toward Indians. A summary of the findings follow:

There is much evidence that the treatment produced a positive change of attitude on those children who received it. There is some evidence, though not nearly so much, that the treatment produced more positive change on the part of the Indian receiving it than the non-Indian receiving it. It may be noted that the Indian children tested lower on the pre-test than the non-Indian children, and there is a possibility that, since there was more room for improvement of attitude for the Indians, their gains were larger.

Suggestions for Further Research

These lessons should be tried at various grade levels and at various geographical locations. The proximity of the non-Indian school to the reservations probably had some bearing on the results.

Adult populations should be examined and exposed to appropriate materials designed in the same manner.

Measurement of self-concept should be refined and measured more closely. The measures used in this study may have missed some very significant growth among the subjects.

Conclusions:

1. If a series of specially prepared lessons on Indian History and Culture are presented to Passamaquoddy Indian youngsters in grades four, five and six, then there will be no significant differences in their attitudes regarding Indians as measured by Semantic Differential test and Attitude Scale test.

   As a result of t-tests done on pre-test scores and post-test scores of Indians who received the treatment, we would have to reject this null-hypothesis. The gain from pre-test to post-test was .8 on the Semantic Differential and .1 on the Attitude Scale. These gains are significant at the 1% and 2% levels, respectively.

2. If a series of specially prepared lessons on Indian History and Culture are presented to grades four, five, and six non-Indian youngsters, then there will be no significant differences in their attitudes regarding Indians as measured by Semantic Differential test and Attitude Scale test.

   The results of the Attitude Scale test do not allow rejecting this null-hypothesis. The results of the Semantic Differential

test show a gain of .6 from the pre-test to the post-test. Since this gain is significant at the 1% level, we can reject this null-hypothesis on the basis of the Semantic Differential test.

3. If a series of specially prepared lessons on Indian History and Culture are presented to grades four, five, and six Passamaquoddy Indian youngsters and the results are compared with Indian youngsters who have not been exposed to the lessons, then there will be no significant differences in the attitudes between those who have been presented the material and those who have not been presented the material.

   Both the Semantic Differential test and Attitude Scale results call for rejection of this null-hypothesis. The Semantic Differential test shows the group receiving treatment gaining .6 more than the control group. This difference is significant at the 5% level. The Attitude Scale has the group receiving treatment gaining .2 more than the control group, the gain being significant.

4. If a series of specially prepared lessons on Indian History and Culture are presented to grades four, five, and six non-Indian youngsters who have not been exposed to the lessons, then there will be no significant differences in the attitudes of youngsters who have been presented the material and those who have not been presented the material.

   The results of the Attitude Scale call for rejection of this null-hypothesis. The group given the treatment gained .1 more than the control group. This is significant at the 1% level. The Semantic Differential Measures a difference in gain of .3 in favor of the group receiving treatment. This difference, while yielding a t-statistic 1.600, does not allow rejection of this null-hypostheis.

# APPENDICES

# APPENDIX A

## TEST SAMPLES

# SEMANTIC DIFFERENTIAL



SIDE 1

**STUDENT INFORMATION**

NAME (LAST / FIRST / MIDDLE)

SCHOOL

CITY | STATE

FORM | SEX (M F — CIRCLE ONE) | GRADE | DATE OF BIRTH (DAY MONTH YEAR)

**STUDENT ID NUMBER**

| | | 0 | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
|---|---|---|---|---|---|---|---|---|---|---|---|
| 1 | | 0 | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| 2 | | 0 | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| 3 | | 0 | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| 4 | | 0 | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| 5 | | 0 | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| 6 | | 0 | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| 7 | | 0 | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |

## SCHOOL

| | 7 | 6 | 5 | 4 | 3 | 2 | 1 | | | 7 | 6 | 5 | 4 | 3 | 2 | 1 | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1. GOOD | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | BAD | 2. WEAK | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | STRONG |
| 3. PLEASANT | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | UNPLEASANT | 4. FAST | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | SLOW |
| 5. VALUABLE | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | WORTHLESS | 6. SHALLOW | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | DEEP |
| 7. BUSY | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | IDLE | 8. IMPORTANT | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | UNIMPORTANT |
| 9. UGLY | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | BEAUTIFUL | 10. ACTIVE | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | PASSIVE |
| 11. INFLUENTIAL | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | POWERLESS | 12. NICE | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | AWFUL |

## TEACHERS

| | 7 | 6 | 5 | 4 | 3 | 2 | 1 | | | 7 | 6 | 5 | 4 | 3 | 2 | 1 | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1. GOOD | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | BAD | 2. WEAK | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | STRONG |
| 3. PLEASANT | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | UNPLEASANT | 4. FAST | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | SLOW |
| 5. VALUABLE | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | WORTHLESS | 6. SHALLOW | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | DEEP |
| 7. BUSY | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | IDLE | 8. IMPORTANT | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | UNIMPORTANT |
| 9. UGLY | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | BEAUTIFUL | 10. ACTIVE | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | PASSIVE |
| 11. INFLUENTIAL | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | POWERLESS | 12. NICE | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | AWFUL |

## MY SUCCESS IN SCHOOL

| | 7 | 6 | 5 | 4 | 3 | 2 | 1 | | | 7 | 6 | 5 | 4 | 3 | 2 | 1 | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1. GOOD | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | BAD | 2. WEAK | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | STRONG |
| 3. PLEASANT | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | UNPLEASANT | 4. FAST | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | SLOW |
| 5. VALUABLE | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | WORTHLESS | 6. SHALLOW | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | DEEP |
| 7. BUSY | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | IDLE | 8. IMPORTANT | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | UNIMPORTANT |
| 9. UGLY | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | BEAUTIFUL | 10. ACTIVE | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | PASSIVE |
| 11. INFLUENTIAL | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | POWERLESS | 12. NICE | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | AWFUL |

## MYSELF AS A PERSON

| | 7 | 6 | 5 | 4 | 3 | 2 | 1 | | | 7 | 6 | 5 | 4 | 3 | 2 | 1 | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1. GOOD | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | BAD | 2. WEAK | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | STRONG |
| 3. PLEASANT | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | UNPLEASANT | 4. FAST | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | SLOW |
| 5. VALUABLE | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | WORTHLESS | 6. SHALLOW | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | DEEP |
| 7. BUSY | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | IDLE | 8. IMPORTANT | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | UNIMPORTANT |
| 9. UGLY | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | BEAUTIFUL | 10. ACTIVE | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | PASSIVE |
| 11. INFLUENTIAL | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | POWERLESS | 12. NICE | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | AWFUL |

## INDIAN

| | 7 | 6 | 5 | 4 | 3 | 2 | 1 | | | 7 | 6 | 5 | 4 | 3 | 2 | 1 | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1. GOOD | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | BAD | 2. WEAK | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | STRONG |
| 3. PLEASANT | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | UNPLEASANT | 4. FAST | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | SLOW |
| 5. VALUABLE | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | WORTHLESS | 6. SHALLOW | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | DEEP |
| 7. BUSY | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | IDLE | 8. IMPORTANT | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | UNIMPORTANT |
| 9. UGLY | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | BEAUTIFUL | 10. ACTIVE | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | PASSIVE |
| 11. INFLUENTIAL | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | POWERLESS | 12. NICE | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | ::::: | AWFUL |

# SEMANTIC DIFFERENTIAL

102

SIDE 2

| | | 0 | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
|---|---|---|---|---|---|---|---|---|---|---|---|
| 1 | | | | | | | | | | | |
| 2 | | | | | | | | | | | |
| 3 | | | | | | | | | | | |
| 4 | | | | | | | | | | | |
| 5 | | | | | | | | | | | |
| 6 | | | | | | | | | | | |
| 7 | | | | | | | | | | | |

## WHITE MAN

| | 7 | 6 | 5 | 4 | 3 | 2 | 1 | | | 7 | 6 | 5 | 4 | 3 | 2 | 1 | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1. GOOD | | | | | | | | BAD | 2. WEAK | | | | | | | | STRONG |
| 3. PLEASANT | | | | | | | | UNPLEASANT | 4. FAST | | | | | | | | SLOW |
| 5. VALUABLE | | | | | | | | WORTHLESS | 6. SHALLOW | | | | | | | | DEEP |
| 7. BUSY | | | | | | | | IDLE | 8. IMPORTANT | | | | | | | | UNIMPORTANT |
| 9. UGLY | | | | | | | | BEAUTIFUL | 10. ACTIVE | | | | | | | | PASSIVE |
| 11. INFLUENTIAL | | | | | | | | POWERLESS | 12. NICE | | | | | | | | AWFUL |

## MY PRESENT LIFE

| | 7 | 6 | 5 | 4 | 3 | 2 | 1 | | | 7 | 6 | 5 | 4 | 3 | 2 | 1 | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1. GOOD | | | | | | | | BAD | 2. WEAK | | | | | | | | STRONG |
| 3. PLEASANT | | | | | | | | UNPLEASANT | 4. FAST | | | | | | | | SLOW |
| 5. VALUABLE | | | | | | | | WORTHLESS | 6. SHALLOW | | | | | | | | DEEP |
| 7. BUSY | | | | | | | | IDLE | 8. IMPORTANT | | | | | | | | UNIMPORTANT |
| 9. UGLY | | | | | | | | BEAUTIFUL | 10. ACTIVE | | | | | | | | PASSIVE |
| 11. INFLUENTIAL | | | | | | | | POWERLESS | 12. NICE | | | | | | | | AWFUL |

## MY FUTURE

| | 7 | 6 | 5 | 4 | 3 | 2 | 1 | | | 7 | 6 | 5 | 4 | 3 | 2 | 1 | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1. GOOD | | | | | | | | BAD | 2. WEAK | | | | | | | | STRONG |
| 3. PLEASANT | | | | | | | | UNPLEASANT | 4. FAST | | | | | | | | SLOW |
| 5. VALUABLE | | | | | | | | WORTHLESS | 6. SHALLOW | | | | | | | | DEEP |
| 7. BUSY | | | | | | | | IDLE | 8. IMPORTANT | | | | | | | | UNIMPORTANT |
| 9. UGLY | | | | | | | | BEAUTIFUL | 10. ACTIVE | | | | | | | | PASSIVE |
| 11. INFLUENTIAL | | | | | | | | POWERLESS | 12. NICE | | | | | | | | AWFUL |

## EDUCATION

| | 7 | 6 | 5 | 4 | 3 | 2 | 1 | | | 7 | 6 | 5 | 4 | 3 | 2 | 1 | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1. GOOD | | | | | | | | BAD | 2. WEAK | | | | | | | | STRONG |
| 3. PLEASANT | | | | | | | | UNPLEASANT | 4. FAST | | | | | | | | SLOW |
| 5. VALUABLE | | | | | | | | WORTHLESS | 6. SHALLOW | | | | | | | | DEEP |
| 7. BUSY | | | | | | | | IDLE | 8. IMPORTANT | | | | | | | | UNIMPORTANT |
| 9. UGLY | | | | | | | | BEAUTIFUL | 10. ACTIVE | | | | | | | | PASSIVE |
| 11. INFLUENTIAL | | | | | | | | POWERLESS | 12. NICE | | | | | | | | AWFUL |

## COLLEGE

| | 7 | 6 | 5 | 4 | 3 | 2 | 1 | | | 7 | 6 | 5 | 4 | 3 | 2 | 1 | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1. GOOD | | | | | | | | BAD | 2. WEAK | | | | | | | | STRONG |
| 3. PLEASANT | | | | | | | | UNPLEASANT | 4. FAST | | | | | | | | SLOW |
| 5. VALUABLE | | | | | | | | WORTHLESS | 6. SHALLOW | | | | | | | | DEEP |
| 7. BUSY | | | | | | | | IDLE | 8. IMPORTANT | | | | | | | | UNIMPORTANT |
| 9. UGLY | | | | | | | | BEAUTIFUL | 10. ACTIVE | | | | | | | | PASSIVE |
| 11. INFLUENTIAL | | | | | | | | POWERLESS | 12. NICE | | | | | | | | AWFUL |

# ATTITUDE SCALE

# ATTITUDE SCALE

The following is a study of what students think and feel about a number of important social, political, and personal questions. The best answer to each statement is your personal opinion. We have tried to cover many different and opposing points of view; you may find yourself agreeing strongly with some of the statements, disagreeing just as strongly with others, and perhaps uncertain about others; whether you agree or disagree with any statement, you can be sure that many people feel the same as you do.

After reading each statement mark your answers below in 1, 2, or 3.

Using the answer sheet, answer with the following key:

1 = Agree

2 = Uncertain

3 = Disagree

---

1. No Indian should hold an office of trust, honor, or profit.

   1.

   2.

   3.

2. The Indian should be given the same educational advantages as the white man.

   1.

   2.

   3.

3. The Indian and the white man are equal.

   1.

   2.

   3.

4. Indians should not be allowed to mingle with white in any way.

   1.

   2.

   3.

5. The Indian is perfectly capable of taking care of himself if the white man would only let him alone.

   1.

   2.

   3.

6. Give the Indian a high position in society and he will show himself equal to it.

   1.

   2.

   3.

7. You cannot condemn the entire Indian race because of the actions of some of its members.

   1.

   2.

   3.

8. I believe that the Indian deserves the same social privileges as the white man.

   1.

   2.

   3.

9. The Indian problem will settle itself without our worrying about it.

   1.

   2.

   3.

10. Do you disapprove of the use of the term "Red man"?

   1.

   2.

   3.

11. On the whole, the Indians have probably contributed less to American life than any other group.

   1.

   2.

   3.

12. Dislike of the Indians comes mainly from misunderstanding.

   1.

   2.

   3.

13. Indians are as valuable, honest, and public-spirited citizens as any other group.

    1.

    2.

    3.

14. There is no reason to believe that basically the Indians are less honest and good than anyone else.

    1.

    2.

    3.

15. Indians are just as loyal to the country in which they live as are other citizens.

    1.

    2.

    3.

16. The Indians are a decent set of people on the whole.

    1.

    2.

    3.

17. Indians can't be expected to behave any better toward the rest of the country than the rest of the country behaves toward them.

    1.

    2.

    3.

18. There is nothing lower than white trash.

    1.

    2.

    3.

19. It is usually a mistake to trust a white person.

    1.

    2.

    3.

20. White people are only friendly to Indians when they want something out of them.

    1.

    2.

    3.

21. If there is a Heaven, it is hard to imagine that there are many white people up there.

    1.

    2.

    3.

22. The world might be a better place if there were fewer white people.

    1.

    2.

    3.

23. It may be wrong to hate all whites, but it's plain that whites have all the money and power, and that they look down on anyone who is Indian.

    1.

    2.

    3.

24. When it comes to such things as sports, dancing, music, the white man is not as talented as the Indian.

    1.

    2.

    3.

25. Some of our best American citizens are of Indian descent.

    1.

    2.

    3.

26. The Indian people are the finest in the world.

    1.

    2.

    3.

27. Indians are slow and unimaginative.

    1.

    2.

    3.

28. The Indians are superior to all other races.

    1.

    2.

    3.

29. Indian parents are unusually devoted to their children.

    1.

    2.

    3.

The Scales for the Measurement of Attitudes

By Marvin E. Shaw

Jack M. Wright

of University of Florida

McGraw Hill Co. 1967

## OPEN SENTENCE STEMS

THE BEST THING ABOUT BEING AN INDIAN IS_____

_____

_____

_____

THE WORST THING ABOUT BEING AN INDIAN IS_____

_____

_____

_____

I'D LIKE TO BE NON-INDIAN BECAUSE_____

_____

_____

_____

I'M GLAD I AM NOT NON-INDIAN BECAUSE_____

_____

_____

_____

I'M GLAD I AM NOT INDIAN BECAUSE_____

_____

_____

_____

Developed by the Researcher

# APPENDIX B

## PICTURES WITH EXPLANATIONS

SONGS OF THE PASSAMAQUODDY AND OTHER AMERICAN INDIANS

Dennis Tomah of the Pleasant Point Reservation contributed a great deal to this sound film with his talented presentation and narration of various Indian songs. Many of these songs have never before been recorded and represent an important part of our heritage.

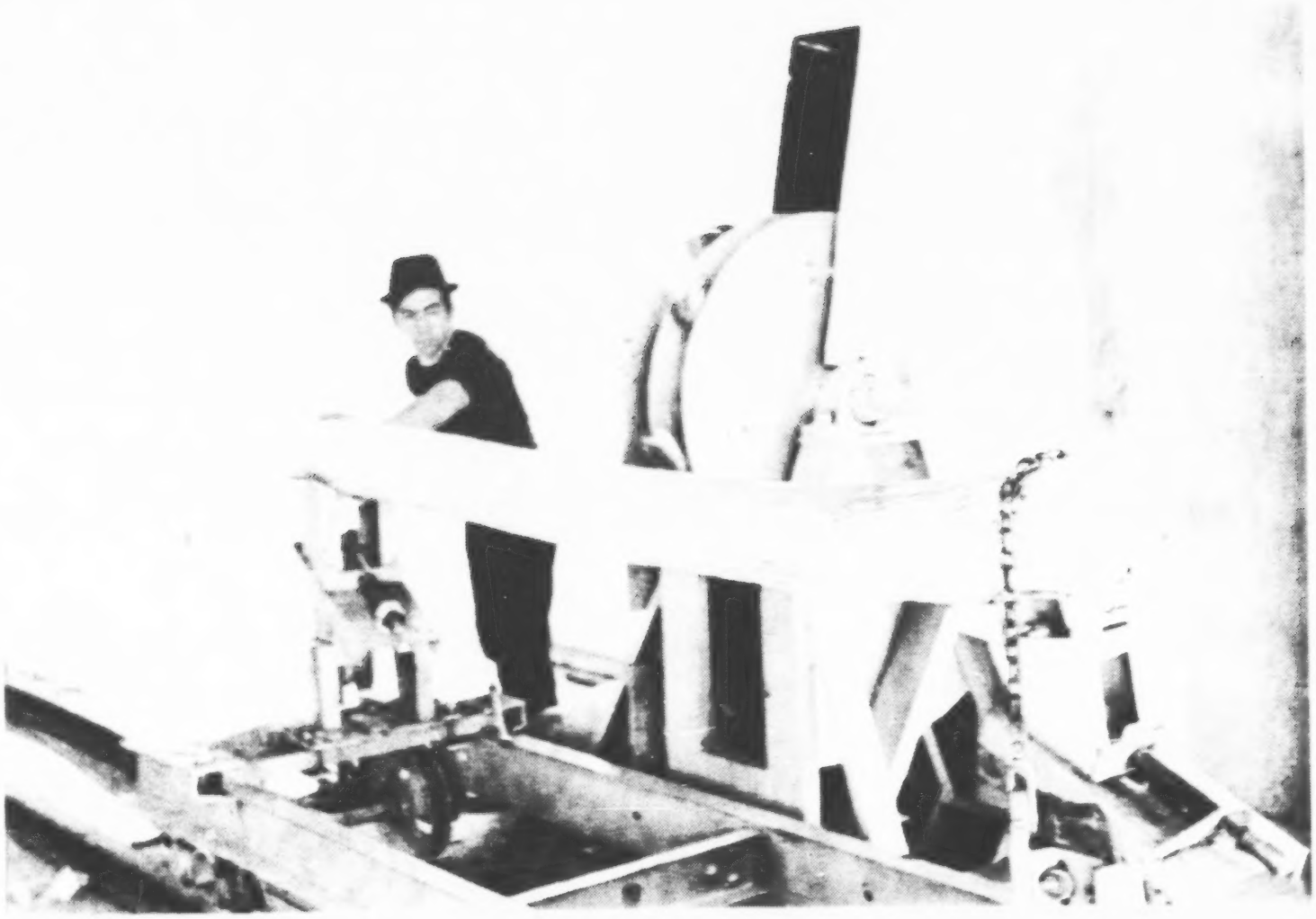
PASSAMAQUODDY INDIAN HERITAGE

Mr. Joe Nicholas, Assistant Director of Indian Services, appeared in this film and provided a great deal of information about the past of the tribe. Mr. Nicholas also explained a dance demonstration by a group with which he is closely connected.

## ASH POUNDING

## OLD

This film shows David Tomah at Peter Dana Point demonstrating the old method of obtaining ash strips for basket making. This method of pounding the log with a nine pound ax is a time consuming method.



ASH POUNDING

NEW

This ash pounding machine located at Pleasant Point was developed and built by the Extension Bureau of the University of Maine. This machine is able to treat a log in a short time and contributes to the reservation's economy.

## BASKET MAKING

This old craft is explained in this film where the skill and techniques necessary to produce the various baskets is ably demonstrated by various members of the tribe. This craft is very important to the culture and heritage of the Indian.

PASSAMAQUODDY CHILDREN

This slide/tape presentation shows the children at play, at school, and at home. The healthy, happy, active children shown here are examples of a positive outlook at an early age.

BERMUDA NORTH

Here we see a pre-schooler involved in the program called Bermuda North. This program has college students spending the spring vacation working with Indians of all ages.

PASSAMAQUODDY COTTAGE INDUSTRIES

The many small home craft industries which take place on the reservations are depicted in this slide/tape. Here we see Mr. Garfield Homan of Pleasant Point with some examples of his carvings.

PASSAMAQUODDY PROFESSIONAL EMPLOYMENT

This slide/tape gives the youngsters an overview of the various kinds of employment earned by Indians. The emphasis is on the potential of the individual. Here we see Mrs. Mary Alberta Francis who is a nurse at Calais Memorial Hospital.

# APPENDIX C

# LETTERS

Sister Doris Kirby, Principal, St. Ann's School, Pleasant Point Indian Reservation:

Dear Mr. Pecoraro:

After receiving your call I planned to get a letter written to you that weekend but went away that weekend and also for the past one. Since my return I have been involved in a term paper and a project we were developing...and letter writing was forgotten. I'm really sorry that this has been delayed so long, and even as this is being written - my only hope is that it isn't too late. I really would feel badly about that!

In regard to your project on the Reservations, I feel the results were definitely positive. For the first time the children were exposed to lessons on a screen in which they, as Indians, were treated with dignity and respect. The long hours and the tremendous effort you put forth in their behalf certainly has done much toward improving their self image. Your films and slides of the Reservations were colorful and informative. From the discussions that ensued after they viewed them, you could detect a renewed interest and a sense of pride in themselves and their heritage. The lessons on Indian History and the Indians contributions to this country were thought provoking. The negative image of the Indians especially in History texts was definitely in conflict with the refreshing and enlightening approach that you used.

Your presence on the Reservation also had a decidedly good effect. You came with promises to the Indian people and you kept them!

We are most grateful to you and Mr. DiCenso for the long hours you spent, the many miles you traveled, and for the genuine friendliness you exhibited to everyone while working on the project. All in all - I personally feel your efforts have been a real step forward in promoting recognition, acceptance and respect for the Indian people.

We are hopeful that you will again visit us in the near future. I think you know now that you will always be most welcome!

Sincerely,

Sister Doris Kirby

(COPY)

Mr. Peter Smith Terry, Project Director, Passamaquoddy Adult Basic Education:

Dear Joe:

Let me thank you for what I believe you have done during this past year to bolster the pride, self appreciation and understanding of those members of the Passamaquoddy Tribe of Indians of the State of Maine with whom you have come in contact, which has been the majority of resident tribal members, during the work on your Research Grant # OEG-1-70-0001-(509), Project # 9-A-072: "The Effect of a Series of Indian History and Cultural Vidio-tape Lessons Upon the Attitudes of Indian and Non-Indian Students."

You, and your co-worker Ed DiCenso, Art Education Consultant, from your first visits into this area have helped to further the good relationships with the Indian people and the State Department of Education, which is the concern of all of us, and in my estimation have established excellent personal contacts yourselves with individual tribal members. And this is one of the most important factors in anything we wish to accomplish with and for the Maine Indians.

The quality of what I have seen of the slides, motion pictures and tape recordings is fine and I feel you have begun something, Joe, which will develop and grow in the future to have immense value to the whole State as well as to the Indian people. I wish you could continue with it as I feel none of us is fully aware now of the values and impact of such work as yours.

I wish you all success.

Sincerely,

Peter Smith Terry
Project Director

(COPY)

3

Mr. Joseph A. Nicholas, Assistant Director, Indian Services:

Dear Joe:

When it comes to letter writing, I have regrets about the disappearance of smoke signals.

But I felt that I should write to you in reference to the work you and Ed DiCenso have done on both the Passamaquoddy Reservations, and if I may, give you the honest reactions of myself as well as of my people on the Reservations.

First let me say that this is one program that is designed to help us Indians a great deal not only Indians but non-Indians as well. For too long now the Indians have been misunderstood, simply because the History of Indians in books, TV and etc. have been so distorted. And also many times we have been labeled as being drunk or lazy simply because there is wholesale misrepresentation. We admit we have some of these, on the other hand, who hasn't? I do not blame some people for thinking the way they do. I do blame those who only want to print one side of a story.

This is why our congratulations go out to you and the staff, for bringing out the Indian as he really is.

And best of all, you have gained the consent of all of us to go ahead and do the job you did, and upon completion of the project getting the approval of all.

Again as a member of the Passamaquoddy Tribe and one who is also engaged in bringing out the Indian as he really is - to you thanks.

Sincerely yours,

Joseph A. Nicholas
Assistant Director
Indian Services

(COPY)

Mr. Edward C. Hinckley, Consultant to Tribe, Inc.:

Dear Joe:

It gives me a great deal of pleasure to comment on the completion of your social studies project which involved an attitudinal survey and the production of curriculum materials relating to the Passamaquoddy Tribe of Washington County.

I was happy to be involved in the initial design of the research project and to work with you and Dr. McCann of the U. S. Office of Education in ensuring that the participation and decisions of the Passamaquoddy Tribal Councils would be significantly included in the project. To the best of my knowledge, your project has not had an adverse affect on the Passamaquoddy community and - though I have not yet viewed the curriculum material myself - I am certain that the material you have developed with the Tribe's participation will be useful in the on-and-off-Reservation schools. It will be interesting to learn of the results of your post-testing.

I look forward to receiving a complete report of the project from either you or Dr. McCann so that it may become a valuable item in the bi-cultural education resource center which is now being developed by the Indians here on Mount Desert Island, Maine.

Sincerely,

Edward C. Hinckley
Consultant to Tribe, Inc.

(COPY)

Miss Merry Ring, Indian Consultant, Maine State Department of Education:

To Joe Pecoraro:

Now that your project is completed on the Passamaquoddy Reservations, we are awaiting the findings as determined from the statistical data.

As you know, the lack of understanding for the program at Peter Dana may have partially nullified your control group. Regardless of whether the results are measurable, I believe the program has made definite changes on the reservations. Many Indians, particularly adults, are now interested in education and Passamaquoddy culture and heritage and want to continue the work you began.

I hope that the project served your purposes but if not, rest assured that it served as a positive catalyst on the reservations.

Merry Ring

(COPY)

Mr. Wayne Newell, Passamaquoddy Indian studying at Harvard:

Dear Joe Pecoraro:

This letter is to express my sincere thanks for having the pleasure of working with you.

The project on what I call a better self-image will go a long way with struggles and challenges we have in Indian education.

It is my sincere hope that you make these educational tools' available to all who will benefit from them especially the native people of North America.

Many Thanks.

Cordially,

Wayne A. Newall

(COPY)

# APPENDIX D

## OPEN SENTENCE STEMS

PRE-TREATMENT
November, 1969

CLARK PUBLIC SCHOOL - Grade 4
Perry, Maine

A. THE BEST THING ABOUT BEING INDIAN IS:

1. The way they make their hats.
2. Having a brave chief who is nice.
3. Doing war dances.
4. That they don't have to live in a house.

B. THE WORST THING ABOUT BEING AN INDIAN IS:

1. That they do not have good houses or clothes.
2. That they sleep too long.
3. That they fight.

C. I'D LIKE TO BE NON-INDIAN BECAUSE:

D. I'M GLAD I AM NOT NON-INDIAN BECAUSE:

1. They do not like Indians.

PRE-TREATMENT
November, 1969

CLARK PUBLIC SCHOOL - Grade 5
Perry, Maine

A. THE BEST THING ABOUT BEING AN INDIAN IS:

1. That they don't have to make money to pay their bills.
2. Being proud of it.
3. That they can hunt and build good.
4. Having parents who love them.
5. That your ancestors were one of the first Americans.

B. THE WORST THING ABOUT BEING AN INDIAN IS:

1. That they are always blamed for stealing things that are missing.
2. That some Indians are very unfriendly.
3. The way they talk, that the white people have taken their land away from them and we did not pay for it.
4. That they have a hard time finding a job.
5. That they don't have very good food. I wish I could help them.
6. That they are not as smart as we are.
7. That they have a little bad in them.

C. I'D LIKE TO BE NON-INDIAN BECAUSE:

1. You can be trusted a little more. It is easier to get a job as Mayor or Governor, etc.
2. You can go into politics.
3. We don't get into as much trouble as the Indians do, but we still get into trouble.

D. I'M GLAD I AM NOT NON-INDIAN BECAUSE:

1. They have to work for a living.
2. I like to do Indian dancing.

PRE-TREATMENT
November, 1969

CLARK PUBLIC SCHOOL - Grade 6
Perry, Maine

A. THE BEST THING ABOUT BEING AN INDIAN IS:

1. That you get free privileges.
2. That the Indian ancestors are great leaders, the old west wouldn't be good without Indians.
3. That they are happy and strong.
4. That they are able to make beautiful things.
5. That they have a lot of fun playing games which give them strength.
6. That they can be good citizens.
7. That they are free and one of the greatest groups of people around.

B. THE WORST THING ABOUT BEING AN INDIAN IS:

1. That some Indians can't go to the public school, some people make fun of the Indian, the Indians are just as good as we are.
2. Being called names by the whites.
3. That some Indians wait for food while others go out and work for it.
4. They sometimes can't afford the medicare and they are like slaves.
5. That they don't have as many rights.
6. That all Indians are blamed for one Indians' faults.

C. I'D LIKE TO BE NON-INDIAN BECAUSE:

1. They are more respected than Indians are.
2. They don't have as many hard times as some Indians do.

D. I'M GLAD I AM NOT NON-INDIAN BECAUSE:

1. There is always a war going on.

POST-TREATMENT
June, 1970

CLARK PUBLIC SCHOOL - Grade 4
Perry, Maine

A. THE BEST THING ABOUT BEING AN INDIAN IS:

1. You get Indian clothing free.
2. Being devoted to your family.
3. White men pay you money.
4. Making baskets.
5. No difference - people are people.
6. Making Indian dolls.
7. Getting free food.
8. They dance nice.
9. They have many skills that have been handed down to them.

B. THE WORST THING ABOUT BEING AN INDIAN IS:

1. You have to live in teepees.
2. Being picked on.
3. Thinking white men are unfair.
4. Nothing wrong.
5. Getting killed.
6. They are not always treated fairly.
7. Fighting.
8. You don't get a chance.

C. I'D LIKE TO BE WHITE BECAUSE:

1. I want to be myself.
2. There's no difference in being white or Indian.
3. There's more things to do like skating in winter.
4. They are treated better.
5. They have more fun and go places.

D. I'M GLAD I AM NOT WHITE BECAUSE:

1. I am myself.
2. There's no difference.
3. I like to make baskets.
4. I'm glad I'm white.
5. They don't have as much fun as I do.

CLARK PUBLIC SCHOOL - Grade 4 Continued

E. I'M GLAD I AM NOT INDIAN BECAUSE:

1. Of the way they dress and eat.
2. No one's better than the other.
3. It's more fun being white.
4. They are mistreated.
5. It's hard to make beads.
6. You would get beat up so much.
7. My father is white.
8. I am treated fairer.
9. I would just as soon be one.
10. A white man has more privileges.

POST-TREATMENT
June, 1970

CLARK PUBLIC SCHOOL - Grade 5
Perry, Maine

A. THE BEST THING ABOUT BEING AN INDIAN IS:

1. Making baskets.
2. You can make a lot of things with your hands.
3. They get free food and people come from all over the State to see them dance on Indian Day.
4. They get more things than whites.
5. They all live together.
6. He is respected by his own kind and has many talents.
7. Indians and whites are the same.

B. THE WORST THING ABOUT BEING AN INDIAN IS:

1. Some people don't care for you and turn friends on you.
2. They don't live in very good houses.
3. A lot of people talk about you.
4. Some people disrespect Indians and treat them as lowers.
5. They don't get a chance.
6. They do bad things like smoking and killing.
7. They don't have to work - they give them a living.
8. People think you are wild and no good.
9. They smoke too much.

C. I'D LIKE TO BE WHITE BECAUSE:

1. People would treat you fair, not like some stray dog.
2. I like being white.
3. Then I would have the things whites do.
4. The children don't smoke, only Indians smoke.

D. I'M GLAD I AM NOT WHITE BECAUSE:

1. I like to be a little Indian boy.
2. People are people and always equal.
3. I like being an Indian.

CLARK PUBLIC SCHOOL - Grade 5 Continued

E. I'M GLAD I AM NOT INDIAN BECAUSE:

1. I like the way I am - being white is why people like you.
2. They have to live on a reservation.
3. There's no difference.
4. We took the land away from them.
5. They work very hard and don't get a chance.
6. They fight a lot.
7. They live in a special place.

POST-TREATMENT
June, 1970

CLARK PUBLIC SCHOOL - Grade 6
Perry, Maine

A. THE BEST THING ABOUT BEING AN INDIAN IS:

1. The States gives them everything.
2. They get whatever they want.
3. Indian crafts, dancing and song.
4. You have friends that care for you and you can try to help yourself.
5. You learn different things from white men.

B. THE WORST THING ABOUT BEING AN INDIAN IS:

1. They are poorer than whites and aren't liked.
2. We talk different.
3. People take advantage of them.
4. Not having a job.
5. Not much room for building.
6. They aren't like other people.
7. You can't go to school and learn.
8. Some people feel they cannot be trusted but this is untrue - they are very trustful and honest.
9. The places they have to live and they don't have enough land.

C. I'D LIKE TO BE WHITE BECAUSE:

1. They are better than the Indian.
2. They have more principles.
3. Indians are treated lower than white people.
4. Whites have ten times the chance to grow up in a better world.
5. You can go to school and learn.
6. I'd like to have everyone agree that all men are created equal no matter what race or color.

D. I'M GLAD I AM NOT WHITE BECAUSE:

1. I have more land to live on.

CLARK PUBLIC SCHOOL - Grade 6 Continued

E. I'M GLAD I AM NOT INDIAN BECAUSE:

1. I don't have to live on a reservation.
2. I would rather be white and live in modern civilization.
3. I am half Indian.
4. Reservations are too crowded.
5. Most people make fun of them.
6. I don't like to be looked down on as a white, so I sure wouldn't like to be an Indian.
7. Other kids might laugh and talk about the Indian race in front of me.
8. They don't like the white people.
9. The white man runs them down.
10. People don't give them half the chance they should. I would like to see Indians have the opportunities that we do.
11. I don't have to learn to talk like them.

PRE-TREATMENT
November, 1969

ST. ANN'S INDIAN SCHOOL - Grade 4
Peter Dana Point, Maine

A. THE BEST THING ABOUT BEING AN INDIAN IS:

B. THE WORST THING ABOUT BEING AN INDIAN IS:

1. The white people call us bad names.
2. Getting killed.

C. I'D LIKE TO BE NON-INDIAN BECAUSE:

D. I'M GLAD I AM NOT NON-INDIAN BECAUSE:

1. They get called bad names and do not know how to weave baskets.
2. I don't have to talk non-Indian.

PRE-TREATMENT
November, 1969

ST. ANN'S INDIAN SCHOOL - Grade 5
Peter Dana Point, Maine

A. THE BEST THING ABOUT BEING AN INDIAN IS:

1. Being friends with the white people.

B. THE WORST THING ABOUT BEING AN INDIAN IS:

1. Just being able to shoot a bow and arrow.
2. That Indians have to work on a farm.
3. That some whites hate us.
4. That white trash make a lot of trouble.
5. Getting shot by white men.
6. That Indians and white people fight all the time.

C. I'D LIKE TO BE NON-INDIAN BECAUSE:

D. I'M GLAD I AM NOT NON-INDIAN BECAUSE:

1. They don't know how to make a canoe, bows and arrows, pots, and they don't know how to fish and hunt.

PRE-TREATMENT
November, 1969

ST. ANN'S INDIAN SCHOOL - Grade 6
Peter Dana Point, Maine

A. THE BEST THING ABOUT BEING AN INDIAN IS:

1. That no one understands our language; we can talk and others can't understand it.

B. THE WORST THING ABOUT BEING AN INDIAN IS:

1. That white people have more jobs than Indians.
2. Having signs put up about the "mad Indian" by whites.
3. That white people talk about us.

C. I'D LIKE TO BE NON-INDIAN BECAUSE:

D. I'M GLAD I AM NOT NON-INDIAN BECAUSE:

POST-TREATMENT
June, 1970

ST. ANN'S INDIAN SCHOOL - Grade 4
Peter Dana Point, Maine

A. THE BEST THING ABOUT BEING AN INDIAN IS:

1. I like to make baskets and do new things.
2. Making bows and arrows; making slingshots.
3. Making baskets, bows and arrows, canoes, war clubs and going hunting.
4. Fishing after school; making baskets.
5. Hunting and fishing.

B. THE WORST THING ABOUT BEING AN INDIAN IS:

1. White kids tease us.
2. Nothing wrong with being an Indian.
3. I would not like to be a white man.
4. I want to be Indian instead of white.

C. I'D LIKE TO BE WHITE BECAUSE:

1. I would not like to be a white man.

D. I'M GLAD I AM NOT WHITE BECAUSE:

1. I would not have Indian friends.
2. I would rather be Indian.
3. I like to talk Indian instead of white.
4. You have to travel a lot.

E. I'M GLAD I AM NOT INDIAN BECAUSE:

POST-TREATMENT
June, 1970

ST. ANN'S INDIAN SCHOOL - Grade 5
Peter Dana Point, Maine

A. THE BEST THING ABOUT BEING AN INDIAN IS:

1. His ability to dance and make baskets.
2. Living in a quiet place without traffic.
3. The language, color of skin, love of the outdoors (fishing and swimming), making baskets.
4. Making baskets.
5. Using the bow and arrow.
6. Having the opportunity to hunt deer.

B. THE WORST THING ABOUT BEING AN INDIAN IS:

1. Nothing wrong with being an Indian.
2. Like everything about being Indian.
3. Making costumes.

C. I'D LIKE TO BE WHITE BECAUSE:

1. I am glad to be an Indian.
2. I don't want to be a white man.

D. I'M GLAD I AM NOT WHITE BECAUSE:

1. I would not like living in big cities, like going to the woods to hunt.
2. Dislike the big industry and cities.
3. Dislike white kids.
4. I like being an Indian.
5. Less opportunity to hunt for food.

E. I'M GLAD I AM NOT INDIAN BECAUSE:

POST-TREATMENT
June, 1970

ST. ANN'S INDIAN SCHOOL - Grade 6
Peter Dana Point, Maine

A. THE BEST THING ABOUT BEING AN INDIAN IS:

1. Indians have more talent than whites.
2. Making baskets.
3. Making baskets, carving wood, and making things of wood.

B. THE WORST THING ABOUT BEING AN INDIAN IS:

1. Nothing wrong with being Indian.
2. I do not know.

C. I'D LIKE TO BE WHITE BECAUSE:

1. I would not like to be a white man.
2. I like being an Indian.

D. I'M GLAD I AM NOT WHITE BECAUSE:

1. They can't make baskets and carve with wood as Indians can.

E. I'M GLAD I AM NOT INDIAN BECAUSE:

PRE-TREATMENT
November, 1969

ST. ANN'S INDIAN SCHOOL - Grade 4
Pleasant Point, Maine

A. THE BEST THING ABOUT BEING AN INDIAN IS:

1. Shooting a bow and arrow.

B. THE WORST THING ABOUT BEING AN INDIAN IS:

C. I'D LIKE TO BE NON-INDIAN BECAUSE:

D. I'M GLAD I AM NOT NON-INDIAN BECAUSE:

PRE-TREATMENT
November, 1969

ST. ANN'S INDIAN SCHOOL - Grade 5
Pleasant Point, Maine

A. THE BEST THING ABOUT BEING AN INDIAN IS:

1. Hunting, fishing, wood carving, weaving baskets, making canoes and making fires on the ice when ice fishing.

2. Indian dancing.
3. Carving out letters.
4. Teaching white people how to talk Passamaquoddy.
5. Cooking good stew and making Indian medicine.
6. That we can do anything we want to on our reservation.
7. Selling homemade baskets, bows and arrows, knives and hatchets.

B. THE WORST THING ABOUT BEING AN INDIAN IS:

1. Indians have to work on a farm.
2. Indians can't go into clean stores.

C. I'D LIKE TO BE NON-INDIAN BECAUSE:

1. Non-Indians get to go places and learn to paint pictures.

D. I'M GLAD I AM NOT NON-INDIAN BECAUSE:

PRE-TREATMENT
November, 1969

ST. ANN'S INDIAN SCHOOL - Grade 6
Pleasant Point, Maine

A. THE BEST THING ABOUT BEING AN INDIAN IS:

1. That people are nice to you.
2. That we are strong and healthy.
3. That we don't have to work.
4. That we can walk to school and not have to take the bus.
5. That we can fish in deep water.
6. Being clean and nice.
7. That we treat neighbors as ourselves.
8. Being proud of your people.
9. Playing baseball, basketball, playing in the rain and climbing trees.

B. THE WORST THING ABOUT BEING AN INDIAN IS:

1. That the Indians has a hard time to get what he wants and is always going to jail.
2. That they are always fighting each other and not talking to each other.
3. That Indian schooling is poor.

C. I'D LIKE TO BE NON-INDIAN BECAUSE:

1. Non-Indians can hot rod on race tracks, work in factories, make clothes, cars, trucks, bikes, scooters, roads, clocks, pencils and pens.

D. I'M GLAD I AM NOT NON-INDIAN BECAUSE:

1. I wouldn't want to live in a big city.
2. At other places they rob banks, break into homes, steal other people's cars, jewels, pearls and diamonds.

POST-TREATMENT
June, 1970

ST. ANN'S INDIAN SCHOOL - Grade 4
Pleasant Point, Maine

A. THE BEST THING ABOUT BEING AN INDIAN IS:

1. The Indian art.
2. Being able to carve.
3. Talking Indian and Indian dancing.
4. Making Indian baskets and Indian dancing.
5. Being an Indian teacher.
6. They look beautiful.
7. The things we can do.

B. THE WORST THING ABOUT BEING AN INDIAN IS:

1. The Indians work.
2. Going to school.
3. Fighting.

C. I'D LIKE TO BE WHITE BECAUSE:

1. I don't want to be white.
2. I want to be an Indian.

D. I'M GLAD I AM NOT WHITE BECAUSE:

1. You have to go to school.
2. I could not do carving.
3. They make lots of trouble.
4. They say things about Indian people.
5. They don't know how to talk Indian language.
6. I like to be Indian, that's all I want.

E. I'M GLAD I AM NOT INDIAN BECAUSE:

POST-TREATMENT
June, 1970

ST. ANN'S INDIAN SCHOOL - Grade 5
Pleasant Point, Maine

A. THE BEST THING ABOUT BEING AN INDIAN IS:

1. The people care about the Indians and the Indian is very proud of his history.
2. We can speak two languages.
3. They were the first people to come to America and they were brave to fight white men.
4. I am proud to be an Indian.
5. We're very proud of our history, culture and heritage and of being real Americans.
6. Talking Indian.
7. Making Indian baskets.

B. THE WORST THING ABOUT BEING AN INDIAN IS:

1. There's nothing wrong in being Indian.
2. People don't care about Indians.
3. Some white people hate to give and Indian a job.
4. You don't feel proud of yourself sometimes.
5. Nothing.
6. Some white people don't like us.
7. You can't get a good job until you go to college.
8. Most white men hate Indians.

C. I'D LIKE TO BE WHITE BECAUSE:

1. They don't get teased.
2. I would like to be an English woman.
3. I am proud to be an Indian.
4. I don't want to be white.
5. I'm satisfied to be the person I am.

D. I'M GLAD I AM NOT WHITE BECAUSE:

1. I like being an Indian.
2. People hate whites.

E. I'M GLAD I AM NOT INDIAN BECAUSE:

POST-TREATMENT
June, 1970

ST. ANN'S INDIAN SCHOOL - Grade 6
Pleasant Point, Maine

A. THE BEST THING ABOUT BEING AN INDIAN IS:

1. Being nice, healthy, strong, active and proud.
2. Living in America.
3. You can talk Indian and no one can understand you.
4. We are proud of our heritage and history.
5. Talking Indian.
6. We are real Americans.

B. THE WORST THING ABOUT BEING AN INDIAN IS:

1. There is no worse thing.
2. They fight people.
3. Other people call us Redman.
4. We hardly ever get what we want.
5. People think you swear at them when you talk Indian.
6. Being teased.
7. Some white people hate to give an Indian a job.
8. White men are not good to us because we have a proud history.

C. I'D LIKE TO BE WHITE BECAUSE:

1. I wouldn't.
2. I want to get a job.
3. Because Indians are called Redmen.
4. I don't want to be white, right now.
5. They do lots of things that we can't do.
6. People wouldn't watch me all the time.
7. I'm satisfied with being an Indian.

D. I'M GLAD I AM NOT WHITE BECAUSE:

1. They tease and fight and call you names.
2. You couldn't be proud of being an Indian.
3. They are mean and ugly and don't like us.

E. I'M GLAD I AM NOT INDIAN BECAUSE:

1. They stink and live in dirty houses.

PRE-TREATMENT
November, 1969

PRINCETON PUBLIC ELEMENTARY SCHOOL - Grade 4
Princeton, Maine

A. THE BEST THING ABOUT BEING AN INDIAN IS:

1. Being able to make baskets.
2. Being dark and not light.
3. Getting to ride horses.

B. THE WORST THING ABOUT BEING AN INDIAN IS:

1. That Indians dress dirty.
2. That white children will not play with us.
3. Getting shot.

PRE-TREATMENT
November, 1969

PRINCETON PUBLIC ELEMENTARY SCHOOL - Grade 5
Princeton, Maine

A. THE BEST THING ABOUT BEING AN INDIAN IS:

1. That they are the only true Americans.
2. Getting free lunch at school.
3. That you can have what you want.
4. Singing better than whites.
5. Being nice if they want to.
6. That they are never left out of meetings.

B. THE WORST THING ABOUT BEING AN INDIAN IS:

1. That everybody makes fun of you.
2. That white people pick on us. They don't love us.
3. That you are treated awful.
4. That people don't like you because you are dark.
5. That we are not allowed to join clubs.
6. That they cannot be trusted - are unfair.
7. That they are not good people.
8. That people think you are worthless.

C. I'D LIKE TO BE NON-INDIAN BECAUSE:

1. They go to movies and see more cartoons.

D. I'M GLAD I AM NOT NON-INDIAN BECAUSE:

1. They look down on other races and many of them do wrong things to other races.
2. That white boys and girls do not draw very well.
3. THEY don't have the qualities of an Indian.

PRE-TREATMENT
November, 1969

PRINCETON PUBLIC ELEMENTARY SCHOOL - Grade 6
Princeton, Maine

A. THE BEST THING ABOUT BEING AN INDIAN IS:

1. Having great ancestors.
2. That most of them are friendly.

B. THE WORST THING ABOUT BEING AN INDIAN IS:

1. Living in small cluttered houses and being made fun of.
2. That we are always on the losing end, we never seem to win.

C. I'D LIKE TO BE NON-INDIAN BECAUSE:

D. I'M GLAD I AM NOT NON-INDIAN BECAUSE:

1. They aren't as talented as the Indians.

POST-TREATMENT
June, 1970

PRINCETON PUBLIC ELEMENTARY SCHOOL - Grade 4
Princeton, Maine

A. THE BEST THING ABOUT BEING AN INDIAN IS:

1. Having different things.
2. Making totem poles, teepees and only paying 5¢ for school lunch.
3. Being a good dancer.
4. Creativity and different language.
5. They have pretty beads.
6. Ability to fish well.
7. You can tell them from white men.
8. Can do anything you want.
9. Knowing how to make teepee and canoe and totem pole and how to make beads for girls.
10. Talking Indian.
11. Some of them are polite.
12. You are strong and healthy.
13. They are good fishermen and hunters.
14. That you can be anything and the government pays for it.

B. THE WORST THING ABOUT BEING AN INDIAN IS:

1. Some people don't like Indians.
2. You are not a white man.
3. Indians don't wear as pretty clothes.
4. Disliked by white people.
5. Throwing away too much trash.
6. They are dark.
7. Everyone thinks you are odd.
8. Living in shacks.
9. Not always telling the truth.
10. That people hate you and think you have fleas.
11. I wouldn't like to have black eyes.
12. Most white people call Indians names.
13. You are not cared for too much and you are brown.
14. Some of them steal.
15. For people not to like you.
16. Some Indians are not friendly.

PRINCETON PUBLIC ELEMENTARY SCHOOL - Grade 4 Continued

C. I'D LIKE TO BE WHITE BECAUSE:

1. Some people don't like Indians.
2. Prettier house and finer clothes.
3. I don't like being an Indian.
4. More chance to fish with great success.
5. I don't like the color of Indians.
6. Because they live better.
7. They are nice and fun type people.
8. It's more fun not to be Indian.
9. People wouldn't call you names and tease you.
10. Because I'm already a non-Indian and it's fun.
11. You could have different colors of hair.
12. If God wants me to be a white person, that's fine with me.
13. I would not like to be Indian.
14. If I was an Indian I would be lazy.
15. It might not feel too good being an Indian.
16. We have more fun.

D. I'M GLAD I AM NOT WHITE BECAUSE:

1. They make up things and steal things from the store.
2. It's more fun being an Indian.
3. Their hair is too long.
4. They call you a square.
5. I like to be white.
6. You can fish better.
7. I like the way I am and I might not like being a white man.
8. They have freckles.
9. We can do more.
10. I like being a white person and I don't like the language the Indians speak.

PRINCETON PUBLIC ELEMENTARY SCHOOL - Grade 4 Continued

E. I'M GLAD I AM NOT INDIAN BECAUSE:

1. Some people won't play with Indians.
2. I can wear pretty clothes and have many different colored bed spreads.
3. I just want to be an Indian.
4. They are stupid, crazy and out of their minds.
5. They are too slow.
6. They don't eat and live well.
7. I dislike trash, shacks and teepees.
8. I like the way I am.
9. My family was born white so I'd rather be part of the family.
10. They talk funny.
11. They are cleaner and not disgraced.
12. It's better to be a white man.
13. I enjoy being a white person and I wouldn't like going on their bus.

POST-TREATMENT
June, 1970

PRINCETON PUBLIC ELEMENTARY SCHOOL - Grade 5
Princeton, Maine

A. THE BEST THING ABOUT BEING AN INDIAN IS:

1. We are allowed to get what we want.
2. You get free lunches, and you don't have to work for your money.
3. We can do things with each other.
4. They know the woods better than I do.
5. They are the first Americans.
6. They are honest as a true American.
7. They can talk different.
8. Knowing a lot about the woods.
9. You learn how to do Indian dances.
10. They can talk two languages and they are equal.
11. To scalp white men and kill them.
12. They can do more tricks than we can, and I like the way they sing and hum tunes.
13. You can go to school and Indians are all equal.
14. They have good food.

B. THE WORST THING ABOUT BEING AN INDIAN IS:

1. They are dark and rough.
2. Non-Indians can do things we can't.
3. They sometimes beat us up.
4. Some are lazy but others want to work.
5. Whites make fun of them.
6. They dress in clothes from the dump and eat surplus food all the time.
7. They might get drunk, break in houses and kill themselves.
8. Everyone picks on you.
9. Being teased.
10. You get called Redskins.
11. They can't get a job very easy.
12. You have to kill white men.
13. I hate to do work.
14. Living in a big family.

PRINCETON PUBLIC ELEMENTARY SCHOOL - Grade 5 Continued

C. I'D LIKE TO BE WHITE BECAUSE:

1. There are more white people to play with.
2. I don't like being black.
3. I wouldn't like to be.
4. I already am.
5. They are filthy and get clothes from the dump.
6. We get along with Indians and get more friends.
7. They have good homes and clothes.
8. You are more common.
9. I don't like being called names.
10. I don't like all that black.

D. I'M GLAD I AM NOT WHITE BECAUSE:

1. I would not get free lunches or any money without working for it.
2. I don't like to do things like them.
3. So my mother will care for me.
4. What's wrong with non-Indians?
5. They are stupid.
6. I can live in the woods.
7. The religion of most of them is Catholic.
8. They live differently than Indians.
9. I am what God made me.
10. I like to be white.

E. I'M GLAD I AM NOT INDIAN BECAUSE:

1. People call them names and Indians pick fights with us.
2. No one likes to play with you.
3. I like it the way I am.
4. Most of them are lazy.
5. I love my home and would have to live where they do.
6. If I was, I would be looked down on.
7. I'd just rather be me.
8. I don't like the way they wear their clothes.
9. I can live in a good home.
10. Many of them cannot get jobs.
11. I feel better being a white person.
12. Everybody picks fights with them.
13. They are black and we are white.
14. They live out of doors and eat raw meat from the buffalos.
15. They eat porcupines.

POST-TREATMENT
June, 1970

PRINCETON PUBLIC ELEMENTARY SCHOOL - Grade 6
Princeton, Maine

A. THE BEST THING ABOUT BEING AN INDIAN IS:

1. To be the first settlers in the U.S.
2. If you are famous or popular, you will get what you want quicker.
3. Having everything given to them.
4. Being part of the American society.
5. Indians owned this land before us.
6. You get things free and your parents don't work and you get away with more at school because the teachers are scared to expel you.
7. A free car, medicine and other aids.
8. I am not an Indian - I don't know.

B. THE WORST THING ABOUT BEING AN INDIAN IS:

1. Everybody teases you because of your skin.
2. The way some people act and what they say about you.
3. Discrimination.
4. Some people take advantage of you because you are of a different race.
5. The houses they live in and not having people believe in them because some Indians are bad.
6. Your mom and dad.
7. Spreading of uncleanliness.

C. I'D LIKE TO BE WHITE BECAUSE:

1. You would get a better education and jobs.
2. A white man is better.
3. Less discrimination.
4. I like the certain things that I have always done.
5. When you are Indian, people always watch you and wait to catch you doing something wrong.
6. You would probably have better friends.
7. Nobody would be accusing you of being an Indian.
8. I wouldn't get blamed for doing something I didn't do.
9. Because I wouldn't want to live in a shed.
10. I am a white person - we are kind.
11. It's nicer.
12. White man is better than black or Indian any time.

PRINCETON PUBLIC ELEMENTARY SCHOOL - Grade 6 Continued

D. I'M GLAD I AM NOT WHITE BECAUSE:

1. White people aren't as talented or gifted as the Indians.
2. I wouldn't be getting free food and medical care.
3. Then our parents would work and we could get away with things at school, and everything cost you something when you're white.
4. I feel cramped in when I am in a white man's city.
5. I would not like to live in a crowded place.
6. You couldn't learn how to weave and make pretty stuff.

E. I'M GLAD I AM NOT INDIAN BECAUSE:

1. No respect of others.
2. They have a rough life to live.
3. Indians are hard workers.
4. You have more freedom and you can live a better life.
5. I would be pushed out of all sporting games and activities.
6. I would not like to live in a dump.
7. They don't have as good clothes as some do.
8. They are dark - I don't like them very much.

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